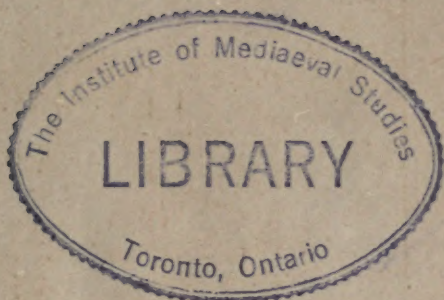


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ΘΟΥΚΥΔΙΔΟΥ ΕΥΓΓΡΑΦΗΣ

Δ
THUCYDIDES

THE FOURTH BOOK

or

THUCYDIDES

C. E. BEAVIS, M.A.

MACMILLAN AND CO. LIMITED
ST MARTIN'S PLACE, LONDON

ΘΟΥΚΥΔΙΔΟΥ ΕΥΓΓΡΑΦΗΣ

Δ

THE FOURTH BOOK

OF

THUCYDIDES

EDITED WITH NOTES

BY

C. E. GRAVES, M.A.

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PREFACE.

I HAVE tried to make this edition of the Fourth Book of Thucydides complete in itself, though I am not without hope that it may be followed by other Books. The notes on the first forty-one chapters are substantially the same that have already appeared in the series of *Elementary Classics*. They have however been revised throughout: several errors have been corrected; and some explanations left out which seemed unnecessary for more or less advanced students. Possibly in these chapters, and indeed throughout the book, too much annotation has been given as it is. But twenty years' experience in teaching Greek has shown me that the most ordinary grammatical principles are again and again disregarded even by many candidates for Classical Honours, while more refined distinctions of scholarship which are not pointed out are almost invariably ignored.

In preparing the notes I have consulted throughout the editions of recognized authority, Poppo and Classen being of especial service. Many obligations are also due to the great scholar who was at one time my private tutor, the late Mr Shilleto. Wherever it was possible I have referred to his edition of the first two Books; and I have derived much help, particularly in the difficulties of ch. 117, from his treatise *Thucydides or Grote* (Deighton, 1851). Some manuscript notes given by him have also been lent me by Mr Henry Jackson. The initials R. S. mark notes expressly due to Mr Shilleto, but I feel that the present edition owes more to him than I am able now to trace or acknowledge.

In revising the text I have admitted a few emendations from Cobet and Classen, and many suggested alterations are discussed in their place; but as a rule I have held aloof from the indiscriminate 'restoration' which would remove from a Classical work every accretion of harshness or redundancy, and destroys in the process many an original and characteristic feature.

ST JOHN'S COLLEGE, CAMBRIDGE,

March 20, 1884.

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ΘΟΥΚΥΔΙΔΟΥ

ΞΥΓΓΡΑΦΗΣ Δ

1 Τοῦ δ' ἐπιγιγνομένου θέρους περὶ σίτου ἔκ-
βολὴν Συρακοσίων δέκα νῆες πλεύσασαι
καὶ Λοκρίδες ἴσαι Μεσσήνην τὴν ἐν Σι-
κελίᾳ κατέλαβον, αὐτῶν ἐπαγαγομένων,
2 καὶ ἀπέστη Μεσσήνη Ἀθηναίων. ἔπρα-
ξαν δὲ τοῦτο μάλιστα οἱ μὲν Συρακόσιοι
ὀρώντες προσβολὴν ἔχον τὸ χωρίον τῆς Σικελίας
καὶ φοβούμενοι τοὺς Ἀθηναίους μὴ ἐξ αὐτοῦ ὀρ-
μώμενοί ποτε σφίσι μείζονι παρασκευῇ ἐπέλθωσιν,
οἱ δὲ Λοκροὶ κατὰ ἔχθος τὸ Ῥηγίων, βουλόμενοι 10
3 ἀμφοτέρωθεν αὐτοὺς καταπολεμεῖν. καὶ ἐσεβεβλή-
κεσαν ἅμα ἐς τὴν Ῥηγίων οἱ Λοκροὶ πανστρατιά,
ἵνα μὴ ἐπιβοηθῶσι τοῖς Μεσσηνίοις, ἅμα δὲ καὶ
ξυνεπαγόντων Ῥηγίωνων φυγάδων, οἳ ἦσαν παρ'
αὐτοῖς· τὸ γὰρ Ῥήγιον ἐπὶ πολὺν χρόνον ἐστασίαζε, 13
καὶ ἀδύνατα ἦν ἐν τῷ παρόντι τοὺς Λοκροὺς ἀμύ-
4 νεσθαι, ἣ καὶ μᾶλλον ἐπετίθεντο. δηώσαντες δὲ οἱ
μὲν Λοκροὶ τῷ πεζῷ ἀπεχώρησαν, αἱ δὲ νῆες Μεσ-
σῆνην ἐφρούρουν· καὶ ἄλλαι αἱ πληρούμεναι ἔμελ-
λον αὐτόσε ἐγκαθορμισάμεναι τὸν πόλεμον ἐντεῦθεν
ποιήσεσθαι.

A.C. 425. Mes-
sene in Sicily
secedes from
the Athe-
nians. The
Locrians in-
vade the ter-
ritory of Rhe-
gium.

- 2 Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους τοῦ ἥρος, πρὶν
Invasion of Attica by the Peloponnesians. An Athenian fleet sails for Corcyra and Sicily. τὸν σῆτον ἐν ἀκμῇ εἶναι, Πελοποννήσιοι
καὶ οἱ ξύμμαχοι ἐσέβαλον ἐς τὴν Ἀττι-
κὴν, ἡγείτο δὲ Ἄγισ ὁ Ἀρχιδάμου Λακε-
δαιμονίων βασιλεὺς, καὶ ἐγκαθεζόμενοι 5
ἐδῆλουν τὴν γῆν. Ἀθηναῖοι δὲ τὰς τε
τεσσαράκοντα ναῦς ἐς Σικελίαν ἀπέστειλαν, ὥσπερ
παρεσκευάζοντο, καὶ στρατηγούς τοὺς ὑπολοίπους,
Εὐρυμέδοντα καὶ Σοφοκλέα· Πυθόδωρος γὰρ ὁ
3 τρίτος αὐτῶν ἤδη προαφίκτο ἐς Σικελίαν. εἶπον 10
δὲ τούτοις καὶ Κερκυραίων ἅμα παραπλέοντας τῶν
ἐν τῇ πόλει ἐπιμεληθῆναι, οἳ ἐληστεύοντο ὑπὸ τῶν
ἐν τῷ ὄρει φυγάδων· καὶ Πελοποννησίων αὐτόσε
νῆες ἐξήκοντα παρεπεπλεύκεσαν τοῖς ἐν τῷ ὄρει
τιμωροί, καὶ λιμοῦ ὄντος μεγάλου ἐν τῇ πόλει 15
4 μίζοντες κατασχῆσειν ῥαδίως τὰ πράγματα. Δη-
μοσθένει δέ, ὄντι ἰδιώτῃ μετὰ τὴν ἀναχώρησιν τὴν
ἐξ Ἀκαρνανίας, αὐτῷ δεηθέντι εἶπον χρῆσθαι ταῖς
ναυσὶ ταύταις, ἣν βούληται, περὶ τὴν Πελοπόν-
3 νησον. καὶ ὡς ἐγένοντο πλείοντες κατὰ τὴν Λακω-
νικὴν καὶ ἐπυνθάνοντο ὅτι αἱ νῆες ἐν
Demosthe- nes, who had sailed with the fleet, wishes to occupy Pylos on the coast of Messenia. Κερκύρα ἤδη εἰσὶ τῶν Πελοποννησίων,
ὁ μὲν Εὐρυμέδων καὶ Σοφοκλῆς ἡπείγου-
το ἐς τὴν Κέρκυραν, ὁ δὲ Δημοσθένης ἐς 5
τὴν Πύλον πρῶτον ἐκέλευε σχόντας αὐ-
τούς καὶ πράξαντας ἃ δεῖ τὸν πλοῦν ποιεῖσθαι·
ἀντιλεγόντων δὲ κατὰ τύχην χειμῶν ἐπιγενόμενος
2 κατήνεγκε τὰς ναῦς ἐς τὴν Πύλον. καὶ ὁ Δημο-
σθένης εὐθὺς ἡξίου τειχίζεσθαι τὸ χωρίον, ἐπὶ 10
1 τοῦτο γὰρ ξυνέπλευσε, καὶ ἀπέφαινε πολλὴν
1 τούτῳ... ξυνεκπλεύσαι

εἰπορίαν ξύλων τε καὶ λίθων, καὶ φύσει καρτερὸν
 ὄν καὶ ἐρήμον αὐτό τε καὶ ἐπὶ πολὺ τῆς χώρας·
 ἀπέχει γὰρ σταδίους μάλιστα ἢ Πύλος τῆς Σπάρ-
 τῆς τετρακοσίους, καὶ ἔστιν ἐν τῇ Μεσσηνίᾳ ποτὲ ¹⁵
 οὔσῃ γῇ, καλοῦσι δὲ αὐτὴν οἱ Λακεδαιμόνιοι Κο-
³ρυφίσιον. οἱ δὲ πολλὰς ἔφασαν εἶναι ἄκρας ἐρή-
 μους τῆς Πελοποννήσου, ἣν βούληται καταλαμ-
 βάνων τὴν πόλιν δαπανᾶν. τῷ δὲ διάφορόν τι
 ἐδόκει εἶναι τοῦτο τὸ χωρίον ἐτέρου μᾶλλον, λιμένος ²⁰
 τε προσόντος, καὶ τοὺς Μεσσηνίους οἰκείους ὄντας
 αὐτῷ τὸ ἀρχαῖον καὶ ὁμοφώνους τοῖς Λακεδαιμο-
 νίοις πλείστ' ἂν βλάπτειν ἐξ αὐτοῦ ὀρμωμένους,
 καὶ βεβαίους ἅμα τοῦ χωρίου φύλακας ἔσεσθαι.
⁴ὥς δὲ οὐκ ἔπειθεν οὔτε τοὺς στρατηγούς οὔτε τοὺς
 στρατιώτας, ὕστερον καὶ τοῖς ταξιάρχοις
 κοινώσας, ἡσύχαζεν ὑπὸ ἀπλοίας, μέχρι
 αὐτοῖς τοῖς στρατιώταις σχολάζουσιν
 ὀρμὴ ἐσέπεσε περιστᾶσιν ἐκτειχίσαι τὸ ⁵
²χωρίον. καὶ ἐγχειρήσαντες εἰργάζοντο, σιδήρια
 μὲν λιθουργὰ οὐκ ἔχοντες, λογάδην δὲ φέροντες
 λίθους, καὶ ξυνετίθεσαν ὥς ἕκαστόν τι ξυμβαίνοι·
 καὶ τὸν πηλόν, εἴ που δέοι χρῆσθαι, ἀγγείων ἀπορίᾳ
 ἐπὶ τοῦ νώτου ἔφερον, ἐγκεκυφότες τε ὥς μάλιστα ¹⁰
 μέλλοι ἐπιμένειν, καὶ τῷ χεῖρε ἐς τοῦπίσω ξυμ-
³πλέκοντες, ὅπως μὴ ἀποπίπτοι. παντί τε τρόπῳ
 ἠπείγοντο φθῆναι τοὺς Λακεδαιμονίους τὰ ἐπιμα-
 χιώτατα ἐξεργασάμενοι πρὶν ἐπιβοηθῆσαι· τὸ γὰρ
 πλέον τοῦ χωρίου αὐτὸ καρτερόν ὑπῆρχε καὶ ¹⁵
⁵οὐδὲν ἔδει τείχους. οἱ δὲ ἐορτὴν τινα ἔτυχον
 ἄγοντες, καὶ ἥμα πυνθανόμενοι ἐν ὀλιγωρίᾳ ἐποι-

The fleet be-
 ing detained
 at Pylos, the
 soldiers for-
 tify the place.

οὔντο, ὥς ὅταν ἐξέλθωσιν ἢ οὐχ ὑπομενοῦντας
Demosthenes is left at Pylos with five ships. σφᾶς ἢ ῥαδίως ληψόμενοι βία· καὶ τι
καὶ αὐτοὺς ὁ στρατὸς ἔτι ἐν ταῖς Ἀθήναις 5
ὦν ἐπέσχευ. τειχίσαντες δὲ οἱ Ἀθηναῖοι

τοῦ χωρίου τὰ πρὸς ἡπειρον καὶ ἂ μάλιστα ἔδει ἐν
ἡμέραις ἕξ τὸν μὲν Δημοσθένην μετὰ νεῶν πέντε
αὐτοῦ φύλακα καταλείπουσιν, ταῖς δὲ πλείοσι
ναυσὶ τὸν ἐς τὴν Κέρκυραν πλοῦν καὶ Σικελίαν 10
6 ἡπείγοντο. οἱ δ' ἐν τῇ Ἀττικῇ ὄντες Πελοπον-

The Peloponnesian force is withdrawn from Attica.

νήσιοι ὥς ἐπύθοντο τῆς Πύλου κατειλημ-
μένης, ἀνεχώρουν κατὰ τάχος ἐπ' οἴκου,
νομίζοντες μὲν οἱ Λακεδαιμόνιοι καὶ Ἄγεις
ὁ βασιλεὺς οἰκεῖον σφίσι τὸ περὶ τὴν Πύλον· ἅμα 5
δὲ πρῶ ἐσβαλόντες καὶ τοῦ σίτου ἔτι χλωροῦ
ὄντος ἐσπάνιζον τροφῆς τοῖς πολλοῖς, χειμῶν τε
ἐπιγενόμενος μείζων παρὰ τὴν καθεστηκυῖαν ὥραν
2 ἐπίεσε τὸ στράτευμα. ὥστε πολλαχόθεν ξυνέβη
ἀναχωρῆσαί τε θᾶσσον αὐτοὺς καὶ βραχυτάτην 10
γενέσθαι τὴν ἐσβολὴν ταύτην· ἡμέρας γὰρ πεντε-
καίδεκα ἔμειναν ἐν τῇ Ἀττικῇ.

7 Κατὰ δὲ τὸν αὐτὸν χρόνον Σιμωνίδης Ἀθη-
The Athenians attempt to occupy Eion in Thrace. ναίων στρατηγὸς Ἡϊόνα τὴν ἐπὶ Θράκης,
Μενδαίων ἀποικίαν, πολεμίαν δὲ οὔσαν,
ξυλλέξας Ἀθηναίους τε ὀλίγους ἐκ τῶν
φρουρίων καὶ τῶν ἐκείνῃ ξυμμάχων πλήθος προ- 5
διδομένην κατέλαβεν. καὶ παραχρῆμα ἐπιβοη-
θησάντων Χαλκιδέων καὶ Βοττιαίων ἐξεκρούσθη τε
καὶ ἀπέβαλε πολλοὺς τῶν στρατιωτῶν.

8 Ἀναχωρησάντων δὲ τῶν ἐκ τῆς Ἀττικῆς Πε-
λοποννησίων, οἱ Σπαρτιᾶται αὐτοὶ μὲν καὶ οἱ

ἐγγύτατα τῶν περιοίκων εὐθὺς ἐβοήθουν ἐπὶ τὴν Πύλον, τῶν δὲ ἄλλων Λακεδαιμονίων βραδυτέρα ἐγίνετο ἡ ἔφοδος, ἄρτι ἀφικνέμενων ἀφ' ἐτέρας στρατιᾶς. περιήγελλον δὲ καὶ κατὰ τὴν Πελοπόννησον βοηθεῖν ὅτι τάχιστα ἐπὶ Πύλον, καὶ ἐπὶ τὰς ἐν τῇ Κερκύρα ναῦς σφῶν τὰς ἐξήκοντα ἔπεμψαν, αἱ ὑπερενεχθεῖσαι τὸν Λευκαδίων ἰσθμὸν καὶ λα-
 10 θοῦσαι τὰς ἐν Ζακύνθῳ Ἀττικὰς ναῦς ἀφικνουῦνται ἐπὶ Πύλον· παρῆν δὲ ἤδη καὶ ὁ πεζὸς στρατός.
 3 Δημοσθένης δὲ προσπλεόντων ἔτι τῶν Πελοποννησίων ὑπεκπέμπει φθάσας δύο ναῦς ἀγγεῖλαι Εὐρυμέδοντι καὶ τοῖς ἐν ταῖς ναυσὶν ἐν Ζακύνθῳ 15 Ἀθηναίοις παρέinari ὡς τοῦ χωρίου κινδυνεύοντος.
 4 καὶ αἱ μὲν νῆες κατὰ τάχος ἔπλεον κατὰ τὰ ἐπεσταλμένα ὑπὸ Δημοσθένους· οἱ δὲ Λακεδαιμόνιοι παρεσκευάζοντο ὡς τῷ τειχίσματι προσβαλοῦντες κατὰ τε γῆν καὶ κατὰ θάλασσαν, ἐλπίζοντες ῥαδίως 20 αἰρήσειν οἰκοδόμημα διὰ ταχέων εἰργασμένον καὶ ἀνθρώπων ὀλίγων ἐνόντων. προσδεχόμενοι δὲ καὶ τὴν ἀπὸ Ζακύνθου τῶν Ἀττικῶν νεῶν βοήθειαν ἐν νῷ εἶχον, ἣν ἄρα μὴ πρότερον ἔλωσι, καὶ τοὺς ἔσπλους τοῦ λιμένος ἐμφράξαι, ὅπως μὴ ἡ τοῖς 25
 6 Ἀθηναίοις ἐφορμίσασθαι ἐς αὐτόν. ἡ γὰρ νῆσος ἡ Σφακτηρία καλουμένη τὸν τε λιμένα, παρατείνουσα καὶ ἐγγὺς ἐπικειμένη, ἐχυρὸν ποιεῖ καὶ τοὺς ἔσπλους στενοὺς, τῇ μὲν δυοῖν νεοῖν διάπλουν κατὰ τὸ τείχισμα τῶν Ἀθηναίων καὶ τὴν Πύλον, 30 τῇ δὲ πρὸς τὴν ἄλλην ἡπειρον ὀκτῶ ἢ ἐννέα· ὑλώδης τε καὶ ἀτριβῆς πᾶσα ὑπ' ἐρημίας ἦν καὶ

PYLOS. The Spartans prepare to reduce Pylos. They occupy the island of Sphacteria at the entrance of the harbour.

μέγεθος περὶ πεντεκαίδεκα σταδίους μάλιστα.
 7 τοὺς μὲν οὖν ἔσπλους ταῖς ναυσὶν ἀντιπρώροις
 βύζην κλήσειν ἔμελλον· τὴν δὲ νῆσον ταύτην φο- 35
 βούμενοι, μὴ ἐξ αὐτῆς τὸν πόλεμον σφίσι ποιῶν-
 ται, ὀπλίτας διεβίβασαν ἐς αὐτὴν καὶ παρὰ τὴν
 8 ἡπειρον ἄλλους ἔταξαν. οὕτω γὰρ τοῖς Ἀθηναίοις
 τὴν τε νῆσον πολεμίαν ἔσεσθαι τὴν τε ἡπειρον,
 ἀπόβασιν οὐκ ἔχουσιν· τὰ γὰρ αὐτῆς τῆς Πύλου 40
 ἔξω τοῦ ἔσπλου πρὸς τὸ πέλαγος ἀλίμενα ὄντα
 οὐχ ἔξειν ὅθεν ὀρμώμενοι ὠφελήσουσι τοὺς αὐτῶν,
σφεῖς δὲ ἄνευ τε ναυμαχίας καὶ κινδύνου ἐκπο-
 λιορκήσιν τὸ χωρίον κατὰ τὸ εἶκος, σίτου τε οὐκ
 ἐνόντος καὶ δι' ὀλίγης παρασκευῆς¹ κατειλημμένον. 45
 9 ὥς δ' ἐδόκει αὐτοῖς ταῦτα, καὶ διεβίβαζον ἐς τὴν
 νῆσον τοὺς ὀπλίτας, ἀποκληρώσαντες ἀπὸ πάντων
 τῶν λόχων. καὶ διέβησαν μὲν καὶ ἄλλοι πρότερον
 κατὰ διαδοχὴν, οἱ δὲ τελευταῖοι καὶ ἐγκαταληφθέν-
 τες εἴκοσι καὶ τετρακόσιοι ἦσαν καὶ Εἰλωτες οἱ 50
 περὶ αὐτοῦς· ἦρχε δ' αὐτῶν Ἐπιτάδας ὁ Μολόβρου.
 9 Δημοσθένης δέ, ὁρῶν τοὺς Λακεδαιμονίους μέλ-
 λοντας προσβάλλειν ναυσὶ τε ἅμα καὶ
 πεζῷ, παρεσκευάζετο καὶ αὐτός, καὶ τὰς
 τριήρεις αἵπερ ἦσαν αὐτῷ ἀπὸ τῶν κα-
 ταλειφθεισῶν ἀνασπάσας ὑπὸ τὸ τείχισμα προσ- 5
 εσταύρωσεν, καὶ τοὺς ναύτας ἐξ αὐτῶν ὥπλισεν
 ἀσπίσι τε φαύλαις καὶ οἰσυνταῖς ταῖς πολλαῖς·
 οὐ γὰρ ἦν ὅπλα ἐν χωρίῳ ἐρήμῳ πορίσασθαι,
 ἀλλὰ καὶ ταῦτα ἐκ ληστρικῆς Μεσσηνίων τρια-
 κοντόρου καὶ κέλητος ἔλαβον, οἱ ἔτυχον παραγε- 10
 νόμενοι. ὀπλίται τε τῶν Μεσσηνίων τούτων ὥς

Demosthenes
 prepares to
 repel the
 attack.

¹ κατειλημμένου

τεσσαράκοντα ἐγένοντο, οἷς ἐχρήτο μετὰ τῶν ἄλ-
 2 λων. τοὺς μὲν οὖν πολλοὺς τῶν τε ἀόπλων καὶ
 ὀπλισμένων ἐπὶ τὰ τετειχισμένα μάλιστα καὶ
 ἐχυρὰ τοῦ χωρίου πρὸς τὴν ἡπειρον ἔταξε, προει-
 15 πὼν ἀμύνεσθαι τὸν πεζόν, ἣν προσβάλλῃ· αὐτὸς
 δὲ ἀπολεξάμενος ἐκ πάντων ἐξήκοντα ὀπλίτας καὶ
 τοξότας ὀλίγους ἐχώρει ἔξω τοῦ τείχους ἐπὶ τὴν
 θάλασσαν, ἣ μάλιστα ἐκείνους προσεδέχετο πει-
 ράσειν ἀποβαίνειν, ἐς χωρία μὲν χαλεπὰ καὶ 20
 πετρώδη πρὸς τὸ πέλαγος τέτραμμένα, σφίσι δὲ
 τοῦ τείχους ταύτῃ ἀσθενεστάτου ὄντος ¹ἐπισπά-
 σασθαι αὐτοὺς ἡγεῖτο προθυμήσεσθαι· οὔτε γὰρ
 αὐτοὶ ἐλπίζοντές ποτε ναυσὶ κρατηθήσεσθαι οὐκ
 ἰσχυρὸν ἐτείχιζον, ἐκείνοις τε βιαζομένοις τὴν 25
 3 ἀπόβασιν ἀλώσιμον τὸ χωρίον γίνεσθαι. κατὰ
 τοῦτο οὖν πρὸς αὐτὴν τὴν θάλασσαν χωρήσας
 ἔταξε τοὺς ὀπλίτας ὡς εἵρξων, ἣν δύνηται, καὶ
 παρεκελεύετο τοιαύδε.

- 10 Ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου,
 μηδεὶς ὑμῶν ἐν τῇ τοιαύτῃ ἀνάγκῃ ξυνετὸς Speech of De-
mosthenes to
his men.
 βουλέσθω δοκεῖν εἶναι, ἐκλογιζόμενος
 ἅπαν τὸ περιεστὸς ἡμᾶς δεινόν, μᾶλλον ²ἢ ἀπερι-
 σκέπτως εὐελπὶς ὁμόσε χωρῆσαι τοῖς ἐναντίοις καὶ 5
 ἐκ τούτων ἂν περιγενόμενος. ὅσα γὰρ ἐς ἀνάγκην
 ἀφίκται ὥσπερ τάδε, λογισμὸν ἥκιστα ἐνδεχόμενα
 2 κινδύνου τοῦ ταχίστου προσδεῖται. ἐγὼ δὲ καὶ τὰ
 πλείω ὁρῶ πρὸς ἡμῶν ὄντα, ἣν ἐθέλωμέν τε μεῖναι
 καὶ μὴ τῷ πλήθει αὐτῶν καταπλαγέντες τὰ ὑπάρ- 10
 3 χοντα ἡμῖν κρείσσω καταπροδοῦναι. τοῦ τε γὰρ
 χωρίου τὸ δυσέμβατον ἡμέτερον νομίζω, ὃ μενόν-

¹ ἢ ἐπισπάσεσθαι

των ἡμῶν ξύμμαχον γίγνεται, ὑποχωρήσασι δὲ καίπερ χαλεπὸν ὄν εὖπορον ἔσται μηδενὸς κωλύον-
 τος, καὶ τὸν πολέμιον δεινότερον ἔξομεν μὴ ῥαδίως 15
 αὐτῷ πάλιν οὔσης τῆς ἀναχωρήσεως, ἣν καὶ ὑφ' ἡμῶν βιάζεται· ἐπὶ γὰρ ταῖς ναυσὶ ῥᾶστοί εἰσιν ἀμύνεσθαι, ἀποβάντες δὲ ἐν τῷ ἴσῳ ἤδη. τό τε πλῆθος αὐτῶν οὐκ ἄγαν δεῖ φοβεῖσθαι· κατ' ὀλίγον γὰρ μαχεῖται, καίπερ πολὺ ὄν, ἀπορία τῆς προσ- 20
 ορμίσεως, καὶ οὐκ ἐν γῇ στρατός ἐστιν ἐκ τοῦ ὁμοίου μείζων, ἀλλ' ἀπὸ νεῶν, αἷς πολλὰ τὰ καίρια
 4 δεῖ ἐν τῇ θαλάσῃ ξυμβῆναι. ὥστε τὰς τούτων ἀπορίας ἀντιπάλους ἡγοῦμαι τῷ ἡμετέρῳ πλήθει. καὶ ἅμα ἀξιῶ ὑμᾶς, Ἀθηναίους ὄντας καὶ ἐπιστα- 25
 μένους ἐμπειρία τὴν ναυτικὴν ἐπ' ἄλλους ἀπόβα-
 σιν, ὅτι εἴ τις ὑπομένει καὶ μὴ φόβῳ ῥοθίου καὶ νεῶν δεινότητος κατάπλου ὑποχωροίη, οὐκ ἂν ποτε βιάζοιτο, καὶ αὐτοὺς νῦν μείναι τε καὶ ἀμυνομένους παρ' αὐτὴν τὴν ῥαχίαν σώζειν ὑμᾶς τε αὐτοὺς καὶ 30
 τὸ χωρίον.

- 11 Τόσαῦτα τοῦ Δημοσθένους παρακελευσαμένου, οἱ Ἀθηναῖοι ἐθάρσησάν τε μᾶλλον καὶ ἐπικαταβάντες ἐτάξαντο παρ' αὐτὴν τὴν θάλασσαν. οἱ δὲ Λακεδαιμόνιοι ἄραντες τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τειχί- 5
 σματι καὶ ταῖς ναυσὶν ἅμα, οὔσαις τεσσαράκοντα καὶ τρισίν· ναύαρχος δὲ αὐτῶν ἐπέπλει Θρασυ-
 μηλίδας ὁ Κρατησικλέους, Σπαρτιάτης· προσέ-
 3 βαλλε δὲ ἥπερ ὁ Δημοσθένης προσεδέχετο. καὶ οἱ μὲν Ἀθηναῖοι ἀμφοτέρωθεν, ἔκ τε γῆς καὶ ἐκ 10
 θαλάσσης, ἡμύνοντο· οἱ δὲ κατ' ὀλίγας ναῦς διε-

The Lacedæ-
 monians at-
 tack Pylos
 by land and
 sea.

λόμενοι, διότι οὐκ ἦν πλείοσι προσσχεῖν, καὶ
 ἀναπαύοντες ἐν τῷ μέρει, τοὺς ἐπίπλους ἐποιοῦντο,
 προθυμία τε πάσῃ χρώμενοι καὶ παρακελευσμῷ,
 εἴ πως ὡσάμενοι ἔλοιεν τὸ τεῖχισμα. πάντων δὲ 15
 4 φαιερώτατος Βρασίδας ἐγένετο. τριηραρχῶν γὰρ
 καὶ ὀρῶν τοῦ χωρίου χαλεποῦ ὄντος τοὺς τριηράρ-
 χους καὶ κυβερνήτας, εἴ πῃ καὶ δοκοίη δυνατόν
 εἶναι σχεῖν, ἀποκνῶντας καὶ φυλασσομένους τῶν
 νεῶν μὴ ξυντρίψωσιν, ἐβόα λέγων ὡς οὐκ εἰκὺς 20
 εἴη ξύλων φειδομένους τοὺς πολεμίους ἐν τῇ χώρᾳ
 περιῦδεῖν τεῖχος πεπονημένους, ἀλλὰ τὰς τε σφε-
 τέρας ναῦς βιαζομένους τὴν ἀπόβασιν καταγνύναι
 ἐκέλευεν καὶ τοὺς ξυμμάχους μὴ ἀποκνῆσαι ἀντὶ
 μεγάλων εὐεργεσιῶν τὰς ναῦς τοῖς Λακεδαιμονίοις 25
 ἐν τῷ παρόντι ἐπιδούναι, ὀκείλαντας δὲ καὶ παντὶ
 τρόπῳ ἀποβάοντας τῶν τε ἀνδρῶν καὶ τοῦ χωρίου
 12 κρατῆσαι. καὶ ὁ μὲν τοὺς τε ἄλλους τοιαῦτα
 ἐπέσπερχε, καὶ τὸν ἑαυτοῦ κυβερνήτην The Lacedaemonians are repulsed.
 ἀναγκάσας ὀκείλαι τὴν ναῦν ἐχώρει ἐπὶ
 τὴν ἀποβάθραν καὶ πειρώμενος ἀποβαίνειν ἀνε-
 κόπη ὑπὸ τῶν Ἀθηναίων, καὶ τραυματισθεὶς πολλὰ 5
 ἐλειποψύχησέ τε καὶ πεσόντος αὐτοῦ ἐς τὴν πα-
 ρεχειρεσίαν ἢ ἀσπὶς περιερρύη ἐς τὴν θάλασσαν,
 καί, ἐξενεχθείσης αὐτῆς ἐς τὴν γῆν, οἱ Ἀθηναῖοι
 ἀνελόμενοι ὕστερον πρὸς τὸ τροπαῖον ἐχρήσαντο,
 2 ὃ ἔστησαν τῆς προσβολῆς ταύτης. οἱ δ' ἄλλοι 10
 προῦθυμοῦντο μὲν, ἀδύνατοι δ' ἦσαν ἀποβῆναι τῶν
 τε χωρίων χαλεπότητι καὶ τῶν Ἀθηναίων μενόν-
 3 των καὶ οὐδὲν ὑποχωρούντων. ἐς τοῦτό τε πε-
 ριέστη ἡ τύχη, ὥστε Ἀθηναίους μὲν ἐκ γῆς τε καὶ

ταύτης Λακωνικῆς ἀμύνεσθαι ἐκείνους ἐπιπλέον- 13
 τας, Λακεδαιμονίους δὲ ἐκ νεῶν τε καὶ ἐς τὴν
 ἑαυτῶν πολεμίαν οὔσαν ἐπ' Ἀθηναίους ἀποβαίνειν
 ἐπὶ πολὺ γὰρ ἐπολεῖ τῆς δόξης ἐν τῷ τότε τοῖς μὲν
 ἡπειρώταις μάλιστα εἶναι καὶ τὰ περὶ κρατίστοις,
 τοῖς δὲ θαλασσίοις τε καὶ ταῖς ναυσὶ πλείστον 20
 προέχειν.

- 13 Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τῆς ὑστεραίας
 μέρος τι προσβολὰς ποιησάμενοι ἐπέ-
 παυντο· καὶ τῇ τρίτῃ ἐπὶ ξύλα ἐς μηχαν-
 νὰς παρέπεμψαν τῶν νεῶν τινὰς ἐς Ἀσί-
 νην, ἐλπίζοντες τὸ κατὰ τὸν λιμένα τεῖχος 5
 ὕψος μὲν ἔχειν, ἀποβάσεως δὲ μάλιστα οὔσης ἐλεῖν
 2 μηχαναῖς. ἐν τούτῳ δὲ αἱ ἐκ τῆς Ζακύνθου νῆες
 τῶν Ἀθηναίων παραγίγνονται πεντήκοντα· προσε-
 βοήθησαν γὰρ τῶν τε φρουρίδων τινὲς αὐτοῖς τῶν
 3 ἐκ Ναυπάκτου καὶ Χίαι τέσσαρες. ὥς δὲ εἶδον 10
 τὴν τε ἡπειρον ὀπλιτῶν περίπλεων τὴν τε νῆσον,
 ἐν τε τῷ λιμένι οὔσας τὰς ναῦς καὶ οὐκ ἐκπλεύσας,
 ἀπορήσαντες ὅπῃ καθορμίσωνται, τότε μὲν ἐς
 Πρώτην τὴν νῆσον, ἣ οὐ πολὺ ἀπέχει, ἐρήμος οὔσα,
 ἔπλευσαν καὶ ἠϋλίσαντο, τῇ δ' ὑστεραία παρασκευ- 15
 ασάμενοι ὥς ἐπὶ ναυμαχίαν ἀνήγοντο, ἣν μὲν ἀντεκ-
 πλεῖν ἐθέλωσι σφίσιν ἐς τὴν εὐρυχωρίαν, εἰ δὲ μή,
 4 ὥς αὐτοὶ ἐπεσπλευσούμενοι. καὶ οἱ μὲν οὔτε ἀντα-
 νήγοντο οὔτε ἂ διενόηθησαν, φράξαι τοὺς ἔσπλους,
 ἔτυχον ποιήσαντες, ἡσυχάζοντες δ' ἐν τῇ γῇ τὰς 20
 τε ναῦς ἐπλήρουν καὶ παρεσκευάζοντο, ἣν ἐσπλέη-
 τισ, ὥς ἐν τῷ λιμένι ὄντι οὐ σμικρῷ ναυμαχήσου-
 14 τες. οἱ δ' Ἀθηναῖοι γνόντες καθ' ἑκάτερον τὸν

The Athe-
 nian fleet re-
 turns to Py-
 los, and pre-
 pares to at-
 tack the
 enemy.

ἔσπλουν ὥρμησαν ἐπ' αὐτούς, καὶ τὰς
 μὲν πλείους καὶ μετεώρους ἤδη τῶν νεῶν
 καὶ ἀντιπρώρους προσπεσόντες ἐς φυγὴν
 κατέστησαν καὶ ἐπιδιώκοντες ὡς διὰ

The Lacedaemonians are defeated, and their force in Sphacteria blockaded.

5

βραχέος ἔτρωσαν μὲν πολλὰς, πέντε δ' ἔλαβον
 καὶ μίαν τούτων αὐτοῖς ἀνδράσιν. ταῖς δὲ λοιπαῖς
 ἐν τῇ γῇ καταπεφευγυῖαις ἐνέβαλλον. αἱ δὲ καὶ
 πληρούμεναι ἔτι πρὶν ἀνάγεσθαι ἐκόπτοντο· καί
 τινὰς καὶ ἀναδούμενοι κενὰς εἰλκον τῶν ἀνδρῶν ἐς
 φυγὴν ὥρμημένων. ἃ ὁρῶντες οἱ Λακεδαιμόνιοι
 καὶ περιαλγούντες τῷ πάθει, ὅτι περ αὐτῶν οἱ
 ἄνδρες ἀπελαμβάνοντο ἐν τῇ νήσῳ, παρεβοήθουν,
 καὶ ἐπεσβαίνοντες ἐς τὴν θάλασσαν ξὺν τοῖς
 ὅπλοις ἀνθεῖλκον ἐπιλαμβανόμενοι τῶν νεῶν· καὶ
 ἐν τούτῳ κεκωλῦσθαι ἐδόκει ἕκαστος, ὃ μὴ τινὶ καὶ
 αὐτὸς ἔργῳ παρῇν. ἐγένετό τε ὁ θόρυβος μέγας
 καὶ ἀντηλλαγμένος τοῦ ἐκατέρων τρόπου περὶ τὰς
 ναῦς· οἳ τε γὰρ Λακεδαιμόνιοι ὑπὸ προθυμίας καὶ
 ἐκπλήξεως ὡς εἰπεῖν ἄλλο οὐδὲν ἢ ἐκ γῆς ἐναυμά-
 χουν, οἳ τε Ἀθηναῖοι κρατοῦντες καὶ βουλόμενοι
 τῇ παρούσῃ τύχῃ ὡς ἐπὶ πλείστον ἐπεξελθεῖν
 ἀπὸ νεῶν ἐπέζομάχουν. πολὺν τε πόνον παρα-
 σχόντες ἀλλήλοις καὶ τραυματίσαντες διεκρίθησαν,
 καὶ οἱ Λακεδαιμόνιοι τὰς κενὰς ναῦς πλὴν τῶν
 τὸ πρῶτον ληφθεισῶν διέσωσαν. καταστάντες δὲ
 ἑκάτεροι ἐς τὸ στρατόπεδον οἱ μὲν τροπαῖόν τε
 ἔστησαν καὶ νεκροὺς ἀπέδοσαν καὶ ναυαγίων ἐκρά-
 τησαν, καὶ τὴν νῆσον εὐθὺς περιέπλεον καὶ ἐν
 φυλακῇ εἶχον ὡς τῶν ἀνδρῶν ἀπειλημμένων· οἱ δ'
 ἐν τῇ ἡπείρῳ Πελοποννήσιοι καὶ ἀπὸ πάντων ἤδη
 βεβοηθηκότες ἔμενον κατὰ χάραν ἐπὶ τῇ Πύλῳ.

15

20

25

30

- 15 Ἐς δὲ τὴν Σπάρτην ὡς ἡγγέλθη τὰ γεγενημένα
 The Lacedæmonians determine to send envoys to Athens. *περὶ Πύλον, ἔδοξεν αὐτοῖς ὡς ἐπὶ ξυμφορᾷ μεγάλη τὰ τέλη καταβάοντας ἐς τὸ στρατόπεδον βουλευεῖν παραχρῆμα ὁρῶν-
 2 τας ὅ τι ἂν δοκῇ. καὶ ὡς εἶδον ἀδύνατον ὃν τιμω-
 3 ρεῖν τοῖς ἀνδράσι καὶ κινδυνεύειν οὐκ ἐβούλοντο ἢ ὑπὸ λιμοῦ τι παθεῖν αὐτοὺς ἢ ὑπὸ πλήθους βιασθέντας κρατηθῆναι, ἔδοξεν αὐτοῖς πρὸς τοὺς στρατηγούς τῶν Ἀθηναίων, ἣν ἐθέλωσι, σπονδὰς ποιησαμένους τὰ περὶ Πύλον, ἀποστεῖλαι ἐς τὰς 10
 Ἀθήνας πρέσβεις περὶ ξυμβάσεως καὶ τοὺς ἄνδρας*
- 16 ὡς τάχιστα πειρᾶσθαι κομίσασθαι. δεξαμένων
 An armistice is concluded at Pylos. *δὲ τῶν στρατηγῶν τὸν λόγον ἐγίγνοντο σπονδαὶ τοιαίδε· Λακεδαιμονίους μὲν τὰς ναῦς ἐν αἷς ἐναυμάχησαν καὶ τὰς ἐν τῇ Λακωνικῇ πάσας, ὅσαι ἦσαν μακραί, παραδοῦναι κομίσαντας 5
 ἐς Πύλον Ἀθηναίοις, καὶ ὅπλα μὴ ἐπιφέρειν τῷ τειχίσματι μήτε κατὰ γῆν μήτε κατὰ θάλασσαν· Ἀθηναίους δὲ τοῖς ἐν τῇ νήσῳ ἀνδράσι σίτον ἔαν τοὺς ἐν τῇ ἡπείρῳ Λακεδαιμονίους ἐκπέμπειν τακ-
 τὸν καὶ μεμαγμένον, δύο χοίνικας ἐκάστῳ Ἀττικὰς 10
 ἀλφίτων καὶ δύο κοτύλας οἴνου καὶ κρέας, θερά-
 ποντι δὲ τούτων ἡμίσεια· ταῦτα δὲ ὁρῶντων τῶν Ἀθηναίων ἐσπέμπειν καὶ πλοῖον μηδὲν ἐσπλεῖν λάθρα· φυλάσσειν δὲ καὶ τὴν νῆσον Ἀθηναίους μηδὲν ἥσσουν, ὅσα μὴ ἀποβαίνοντας, καὶ ὅπλα μὴ 15
 ἐπιφέρειν τῷ Πελοποννησίων στρατῷ μήτε κατὰ
 2 γῆν μήτε κατὰ θάλασσαν. ὅ τι δ' ἂν τούτων παραβαίνωσιν ἐκάτεροι καὶ ὀτιοῦν, τότε λελύσθαι τὰς σπονδὰς. ἐσπεῖσθαι δὲ αὐτὰς μέχρι οὗ ἐπαν-*

έλθωσιν οἱ ἐκ τῶν Ἀθηνῶν Λακεδαιμονίων πρέσ- 20
 βεις· ἀποστεῖλαι δὲ αὐτοὺς τριήρει Ἀθηναίους
 καὶ πάλιν κομίσαι. ἐλθόντων δὲ τὰς τε σπονδὰς
 λελύσθαι ταύτας καὶ τὰς ναῦς ἀποδοῦναι Ἀθη-
 3 ναίους ὁμοίας οἷαςπερ ἂν παραλάβωσιν. αἱ μὲν
 σπονδαὶ ἐπὶ τούτοις ἐγένοντο, καὶ αἱ νῆες παρεδό- 25
 θησαν οὔσαι περὶ ἐξήκοντα, καὶ οἱ πρέσβεις ἀπε-
 στάλησαν. ἀφικόμενοι δὲ ἐς τὰς Ἀθήνας ἔλεξαν
 τοιάδε.

- 17 Ἐπεμψαν ἡμᾶς Λακεδαιμόνιοι, ὧ Ἀθηναῖοι,
 περὶ τῶν ἐν τῇ νήσῳ ἀνδρῶν πράξοντας
 ὅ τι ἂν ὑμῖν τε ὠφέλιμον ὦν τὸ αὐτὸ πεί-
 θωμεν, καὶ ἡμῖν ἐς τὴν ξυμφορὰν ὥς ἐκ
 τῶν παρόντων κόσμον μάλιστα μέλλῃ
 2 οἴσειν. τοὺς δὲ λόγους μακροτέρους οὐ παρὰ τὸ
 εἰωθὸς μηχανοῦμεν, ἀλλ' ἐπιχώριον ὦν ἡμῖν, οὐ
 μὲν βραχεῖς ἀρκῶσι μὴ πολλοῖς χρῆσθαι, πλείοσι
 δὲ ἐν ᾧ ἂν καιρὸς ἢ διδασκοντάς τι τῶν προὔργου
 3 λόγοις τὸ δέον πράσσειν. λάβετε δὲ αὐτοὺς μὴ 10
 πολεμίως μηδ' ὥς ἀξύνετοι διδασκόμενοι, ὑπόμνη-
 σιν δὲ τοῦ καλῶς βουλευσασθαι πρὸς εἰδότας ἡγη-
 4 σάμενοι. ὑμῖν γὰρ εὐτυχίαν τὴν παροῦσαν ἔξεστι
 καλῶς θέσθαι, ἔχουσι μὲν ὧν κρατεῖτε, προσλα-
 βούσι δὲ τιμὴν καὶ δόξαν, καὶ μὴ παθεῖν ὅπερ οἱ 15
 ἀήθως τι ἀγαθὸν λαμβάνοντες τῶν ἀνθρώπων·
 αἰεὶ γὰρ τοῦ πλέονος ἐλπίδι ὀρέγονται διὰ τὸ καὶ
 5 τὰ παρόντα ἀδοκῆτως εὐτυχῆσαι. οἷς δὲ πλείσται
 μεταβολαὶ ἐπ' ἀμφότερα ξυμβεβήκασιν, δίκαιοί
 εἰσι καὶ ἀπιστότατοι εἶναι ταῖς εὐπραγίαις· ὃ τῇ 20
 τε ὑμετέρᾳ πόλει δι' ἐμπειρίαν καὶ ἡμῖν μάλιστ'

Speech of the
 Spartan en-
 voys at A-
 thens. This is
 a fit time for
 negotiations.

5

- 18 ἂν ἐκ τοῦ εἰκότος προσείη. γινώτε δὲ καὶ ἐς τὰς
 ἡμετέρας νῦν ξυμφορὰς ἀπιδόντες, οἵτινες
 ἀξίωμα μέγιστον τῶν Ἑλλήνων ἔχοντες
 ἤκομεν παρ' ὑμᾶς, πρότερον αὐτοὶ κυριώ-
 2 τεροι νομίζοντες εἶναι δοῦναι ἐφ' ἃ νῦν
 ἀφιγμένοι ὑμᾶς αἰτούμεθα. καίτοι οὔτε
 δυνάμειος ἐνδεία ἐπάθομεν αὐτὸ οὔτε μεί-
 ζονος προσγενομένης ὑβρίσαντες, ἀπὸ δὲ τῶν αἰ-
 ὑπαρχόντων γνώμη σφαλέντες, ἐν ᾧ πᾶσι τὸ αὐτὸ
 3 ὁμοίως ὑπάρχει. ὥστε οὐκ εἰκὸς ὑμᾶς, διὰ τὴν 10
 παροῦσαν νῦν ῥώμην πόλεώς τε καὶ τῶν προσγε-
 γενημένων, καὶ τὸ τῆς τύχης οἶεσθαι αἰεὶ μεθ'
 4 ὑμῶν ἔσεσθαι. σωφρόνων δὲ ἀνδρῶν οἵτινες τὰγαθὰ
 ἐς ἀμφίβολον ἀσφαλῶς ἔθεντο—καὶ ταῖς ξυμφοραῖς
 οἱ αὐτοὶ εὐξυνετώτερον ἂν προσφέροιντο—τόν τε 15
 πόλεμον νομίσωσι μὴ καθ' ὅσον ἂν τις αὐτοῦ μέρος
 βούληται μεταχειρίζειν, τούτῳ ξυνεῖναι, ἀλλ' ὥς
 ἂν αἱ τύχαι αὐτῶν ἡγήσωνται. καὶ ἐλάχιστ' ἂν
 οἱ τοιοῦτοι πταίοντες, διὰ τὸ μὴ τῷ ὀρθουμένῳ
 αὐτοῦ πιστεύοντες ἐπαίρεσθαι, ἐν τῷ εὐτυχεῖν ἂν 20
 5 μάλιστα καταλύοιντο. ὁ νῦν ὑμῖν, ὦ Ἀθηναῖοι,
 καλῶς ἔχει πρὸς ἡμᾶς πρᾶξαι, καὶ μὴ ποτε ὕστερον,
 ἣν ἄρα μὴ πειθόμενοι σφαλῆτε, ἀπολλὰ ἐνδέχεται,
 νομισθῆναι τύχῃ καὶ τὰ νῦν προχωρήσαντα κρα-
 τῆσαι, ἐξὸν ἀκίνδυνον δόκησιν ἰσχύος καὶ ξυνέσεως 25
 19 ἐς τὸ ἔπειτα καταλιπεῖν. Λακεδαιμόνιοι δὲ ὑμᾶς
 προκαλοῦνται ἐς σπονδὰς καὶ διάλυσιν
 πολέμου, διδόντες μὲν εἰρήνην καὶ ξυμ-
 μαχίαν καὶ ἄλλην φιλίαν πολλήν καὶ
 οἰκειότητα ἐς ἀλλήλους ὑπάρχειν, ἀνται- 3

The Athe-
 nians cannot
 presume that
 fortune will
 always favour
 them. It will
 be wise to
 secure their
 present suc-
 cess.

By restoring
 the captives
 the Atheni-
 ans will gain
 the lasting
 friendship of
 Sparta.

τοῦντες δὲ τοὺς ἐκ τῆς νήσου ἄνδρας, καὶ ἄμεινον
 ἡγούμενοι ἀμφοτέροις μὴ διακινδυνεύεσθαι, εἴτε
 βία διαφύγοιεν παρατυχοῦσης τινὸς σωτηρίας εἴτε
 1 καὶ ἐκπολιορκηθέντες μᾶλλον ἂν χειρωθεῖεν. νομί-
 ζομέν τε τὰς μεγάλας ἔχθρας μάλιστ' ἂν διαλύ- 10
 εσθαι βεβαίως, οὐκ ἦν ἀνταμυνόμενός τις καὶ ἐπι-
 κρατήσας τὰ πλέω τοῦ πολέμου κατ' ἀνάγκην
 ὄρκοις ἐγκαταλαμβάνων μὴ ἀπὸ τοῦ ἴσου ξυμβῇ,
 ἀλλ' ἦν παρὸν τὸ αὐτὸ δρᾶσαι πρὸς τὸ ἐπιεικὲς
 καὶ ἀρετῇ αὐτὸν νικήσας παρὰ ἡ προσεδέχετο 15
 3 μετρίως ξυναλλαγῇ. ὀφείλων γὰρ ἤδη ὁ ἐναντίος
 μὴ ἀνταμύνεσθαι ὡς βιασθεῖς, ἀλλ' ἀνταποδοῦναι
 ἀρετήν, ἐτοιμότερός ἐστιν αἰσχύνη ἐμμένειν οἷς
 4 ξυνέθετο. καὶ μᾶλλον πρὸς τοὺς μειζόνως ἐχθροὺς
 τοῦτο δρῶσιν οἱ ἄνθρωποι ἢ πρὸς τοὺς τὰ μέτρια 20
 διενεχθέντας· πεφύκασί τε τοῖς μὲν ἐκουσίως ἐν-
 δοῦσιν ἀνθησῶσθαι μεθ' ἡδονῆς, πρὸς δὲ τὰ ὑπερ-
 20 αυχοῦντα καὶ παρὰ γνώμην διακινδυνεύειν. ἡμῖν
 δὲ καλῶς, εἴπερ ποτέ, ἔχει ἀμφοτέροις ἡ
 ξυναλλαγή, πρὶν τι ἀνῆκεστον διὰ μέσου
 γενόμενον ἡμᾶς καταλαβεῖν, ἐν ᾧ ἀνάγκη
 αἰδίων ὑμῖν ἔχθραν πρὸς τῇ κοινῇ καὶ
 ἰδίαν ἔχειν, ὑμᾶς δὲ στερηθῆναι ὧν νῦν
 2 προκαλούμεθα. ἔτι δ' ὄντων ἀκρίτων, καὶ ὑμῖν
 μὲν δόξης καὶ ἡμετέρας φιλίας προσγιγνομένης
 ἡμῖν δὲ πρὸ αἰσχροῦ τινος ξυμφορᾶς μετρίως κατα-
 τιθεμένης, διαλλαγῶμεν, καὶ αὐτοὶ τε ἀντὶ πολέμου 10
 εἰρήνην ἐλώμεθα καὶ τοῖς ἄλλοις Ἑλλησιν ἀνά-
 3 παυσιν κακῶν ποιήσωμεν· οἱ καὶ ἐν τούτῳ ὑμᾶς
 αἰτιωτέρους ἡγήσονται. πολεμοῦνται μὲν γὰρ

Tranquillity
 will thus be
 restored to
 Greece; and
 Athens and
 Sparta will be
 held in ho- 5
 nour.

ἄσαφῶς ὁποτέρων ἀρξάντων· καταλύσεως δὲ γε-
 νομένης, ἧς νῦν ὑμεῖς τὸ πλεόν κύριοί ἐστε, τὴν 15
 4 χάριν ὑμῖν προσθήσουσιν. ἦν τε γινώτε, Λακεδαι-
 μονίοις ἔξεστιν ὑμῖν φίλους γενέσθαι βεβαίως,
 αὐτῶν τε προκαλεσαμένων, χαρισαμένοις τε μᾶλλον
 ἢ βιασταμένοις. καὶ ἐν τούτῳ τὰ ἐνόντα ἀγαθὰ
 σκοπεῖτε ὅσα εἰκὸς εἶναι· ἡμῶν γὰρ καὶ ὑμῶν 20
 ταῦτὰ λεγόντων τό γε ἄλλο Ἑλληνικὸν ἴστε ὅτι
 ὑποδεέστερον ὂν τὰ μέγιστα τιμήσει.

- 21 Οἱ μὲν οὖν Λακεδαιμόνιοι τοσαῦτα εἶπον, νομί-
 ζοντες τοὺς Ἀθηναίους ἐν τῷ πρὶν χρόνῳ
 Terms re-
 quired by the
 Athenians. σπονδῶν μὲν ἐπιθυμεῖν, σφῶν δὲ ἐναν-
 τιουμένων κωλύεσθαι, διδομένης δὲ εἰρήνης ἀσμένως
 2 δέξεσθαι τε καὶ τοὺς ἄνδρας ἀποδώσειν. οἱ δὲ τὰς 5
 μὲν σπονδάς, ἔχοντες τοὺς ἄνδρας ἐν τῇ νήσῳ, ἤδη
 σφίσιν ἐνόμιζον ἐτοιμούς εἶναι ὅποταν βούλωνται
 ποιεῖσθαι πρὸς αὐτοὺς, τοῦ δὲ πλέονος ὠρέγοντο.
 3 μάλιστα δὲ αὐτοὺς ἐνήγε Κλέων ὁ Κλεινέτου,
 ἀνὴρ δημαγωγὸς κατ' ἐκείνον τὸν χρόνον ἂν καὶ 10
 τῷ πλήθει πιθανώτατος· καὶ ἔπεισεν ἀποκρίνασθαι,
 ὡς χρή τὰ μὲν ὅπλα καὶ σφᾶς αὐτοὺς τοὺς ἐν τῇ
 νήσῳ παραδόντας πρῶτον κομισθῆναι Ἀθήναζε,
 ἐλθόντων δέ, ἀποδόντας Λακεδαιμονίους Νίσαιαν
 καὶ Πηγὰς καὶ Τροιζῆνα καὶ Ἀχαΐαν, ἃ οὐ πολέμῳ 15
 ἔλαβον ἀλλ' ἀπὸ τῆς προτέρας ξυμβάσεως, Ἀθη-
 ναίων ξυγχωρησάντων κατὰ ξυμφορὰς καὶ ἐν τῷ
 τότε δεομένων τι μᾶλλον σπονδῶν, κομίσασθαι
 τοὺς ἄνδρας καὶ σπονδάς ποιήσασθαι ὅποσον ἂν
 22 δοκῇ χρόνον ἀμφοτέροις. οἱ δὲ πρὸς μὲν τὴν ἀπό-
 κρισιν οὐδὲν ἀντεῖπον, ξυνέδρους δὲ σφίσιν ἐκέ-

λεονον ἐλέσθαι, οἵτινες λέγοντες καὶ ἀκούοντες περὶ
 ἐκάστου ξυμβήσονται κατὰ ἡσυχίαν ὃ τι
 2 ἂν πείθωσιν ἀλλήλους. Κλέων δὲ ἐν-
 ταῦθα δὴ πολὺς ἐνέκειτο, λέγων γιγνώ-
 σκειν μὲν καὶ πρότερον οὐδὲν ἐν νῶ ἔχον-
 τας δίκαιον αὐτούς, σαφες δ' εἶναι καὶ νῦν, οἵτινες
 τῷ μὲν πλήθει οὐδὲν ἐθέλουσιν εἰπεῖν, ὀλίγοις δὲ
 ἀνδράσι ξύνεδροι βούλονται γίγνεσθαι· ἀλλὰ εἴ 10
 τι ὑγιὲς διανοοῦνται, λέγειν ἐκέλευσεν ἅπασιν.
 3 ὁρῶντες δὲ οἱ Λακεδαιμόνιοι οὔτε σφίσιν οἶόν τε ὅν
 ἐν πλήθει εἰπεῖν, εἴ τι καὶ ὑπὸ τῆς ξυμφορᾶς ἐδόκει
 αὐτοῖς ξυγχωρεῖν, μὴ ἐς τοὺς ξυμμάχους διαβλη-
 θῶσιν εἰπόντες καὶ οὐ τυχόντες, οὔτε τοὺς Ἀθη- 15
 ναίους ἐπὶ μετρίοις ποιήσοντας ἂ πρὸς καλοῦντο,
 23 ἀνεχώρησαν ἐκ τῶν Ἀθηνῶν ἄπρακτοι. ἀφικο-
 μένων δὲ αὐτῶν διελύοντο εὐθὺς αἱ σπον-
 δαὶ αἱ περὶ Πύλον, καὶ τὰς ναῦς οἱ Λακε-
 δαιμόνιοι ἀπῆτουν, καθάπερ ξυνέκειτο·
 οἱ δ' Ἀθηναῖοι ἐγκλήματα ἔχοντες ἐπι-
 δρομήν τε τῷ τειχίσματι παράσπονδον καὶ ἄλλα
 οὐκ ἀξιόλογα δοκοῦντα εἶναι οὐκ ἀπεδίδosan, ἰσ-
 χυριζόμενοι ὅτι δὴ εἴρητο, ἐὰν καὶ ὅτιοῦν παρα-
 βαθῇ, λελῦσθαι τὰς σπονδὰς. οἱ δὲ Λακεδαιμόνιοι
 ἀντέλεγον τε καὶ ἀδίκημα ἐπικαλέσαντες τὸ τῶν 10
 4 νεῶν ἀπελθόντες ἐς πόλεμον καθίσταντο καὶ τὰ
 περὶ Πύλον ὑπ' ἀμφοτέρων κατα κράτος ἐπολε-
 μεῖτο, Ἀθηναῖοι μὲν δυοῖν νεοῖν ἐναντίαιν ἀεὶ τὴν
 νῆσον περιπλέοντες τῆς ἡμέρας—τῆς δὲ νυκτὸς
 καὶ ἅπασαι περιώρμουν, πλὴν τὰ πρὸς τὸ πέλαγος, 15
 ὁπότε ἄνεμος εἴη· καὶ ἐκ τῶν Ἀθηνῶν αὐτοῖς

The Lacedae-
 monian en-
 voys return
 without ef-
 fecting any-
 thing.

Pyllos. The
 Athenians
 detain the La-
 cedaemonian
 ships and
 blockade
 Sphacteria.

εἴκοσι νῆες ἀφίκοντο ἐς τὴν φυλακὴν, ὥστε αἱ πᾶσαι ἐβδομήκοντα ἐγένοντο—Πελοποννήσιοι δὲ ἐν τῇ ἡπείρῳ στρατοπεδεύόμενοι καὶ προσβολὰς ποιούμενοι τῷ τείχει, σκοποῦντες καιρὸν εἴ τις ²⁰ παραπέσοι ὥστε τοὺς ἄνδρας σῶσαι.

- 24 Ἐν τούτῳ δὲ οἱ ἐν τῇ Σικελίᾳ Συρακόσιοι καὶ οἱ ξύμμαχοι, πρὸς ταῖς ἐν Μεσσήνῃ φρουρούσαις ναυσὶ τὸ ἄλλο ναυτικόν ὃ παρεσκευάζοντο προσκομίσαντες, τὸν πόλεμον ἐποιοῦντο ἐκ τῆς Μεσσήνης. καὶ μάλιστα ἐνήγον ⁵ οἱ Λοκροὶ τῶν Ῥηγίνων κατὰ ἔχθραν, καὶ αὐτοὶ δὲ ἐσεβεβλήκεσαν πανδημεὶ ἐς τὴν γῆν αὐτῶν, καὶ ναυμαχίας ἀποπειρᾶσθαι ἐβούλοντο, ὁρῶντες τοῖς Ἀθηναίοις τὰς μὲν παρούσας ὀλίγας ναῦς, ταῖς δὲ πλείοσι καὶ μελλούσαις ἥξειν πυνθανόμενοι τὴν ¹⁰ νῆσον πολιορκεῖσθαι. εἰ γὰρ κρατήσειαν τῷ ναυτικῷ, τὸ Ῥηγίον ἥλπιζον περὶ τε καὶ ναυσὶν ἐφορμούντες ῥαδίως χειρώσασθαι καὶ ἤδη σφῶν ἰσχυρὰ τὰ πράγματα γίνεσθαι· ξύνεγγυς γὰρ κειμένου τοῦ τε Ῥηγίου ἀκρωτηρίου τῆς Ἰταλίας τῆς τε ¹⁵ Μεσσήνης τῆς Σικελίας, τοῖς Ἀθηναίοις τε οὐκ ἂν εἶναι ἐφορμεῖν καὶ τοῦ πορθμοῦ κρατεῖν. ἔστι δὲ ὁ πορθμὸς ἡ μεταξὺ Ῥηγίου θάλασσα καὶ Μεσσήνης ἥπερ βραχύτατον Σικελία τῆς ἡπείρου ἀπέχει, καὶ ἔστιν ἡ Χάρυβδις κληθεῖσα τοῦτο, ἣ Ὀδυσσεὺς ²⁰ λέγεται διαπλεῦσαι· διὰ στενότητα δὲ καὶ ἐκ μεγάλων πελαγῶν, τοῦ τε Τυρσηνικοῦ καὶ τοῦ Σικελικοῦ, ἐσπίπτουσα ἡ θάλασσα ἐς αὐτὸ καὶ ῥωῶδης οὖσα εἰκότως χαλεπὴ ἐνομίσθη. ἐν τούτῳ οὖν τῷ μεταξὺ οἱ Συρακόσιοι καὶ

SICILY. The attack on Rhegium is renewed.
Action in the straits of Messina.

οἱ ξύμμαχοι ναυσὶν ὀλίγῳ πλείουσιν ἢ τριάκοντα
 ἠναγκάσθησαν ὀψὲ τῆς ἡμέρας ναυμαχῆσαι περὶ
 πλοίου διαπλέοντος, ἀντεπαναγόμενοι πρὸς τε Ἀθη-
 2 ναίων ναῦς ἑκαίδεκα καὶ Ῥηγίνας ὀκτώ. καὶ
 νικηθέντες ὑπὸ τῶν Ἀθηναίων διὰ τάχους ἀπέ-
 πλευσαν ὥς ἕκαστοι ἔτυχον ἐς τὰ οἰκεία στρατό-
 πεδα, τό τε ἐν τῇ Μεσσήνῃ καὶ ἐν τῷ Ῥηγίῳ, μίαν
 ναὺν ἀπολέσαντες· καὶ νύξ ἐπεγένετο τῷ ἔργῳ.

3 Μετὰ δὲ τοῦτο οἱ μὲν Λοκροὶ ἀπῆλθον ἐκ τῆς 10
 Ῥηγίνων, ἐπὶ δὲ τὴν Πελωρίδα τῆς Μεσσήνης
 συλλεγεῖσθαι αἱ τῶν Συρακοσίων καὶ ξυμμάχων
 4 νῆες ὥρμουν καὶ ὁ πεζὸς αἰτοῖς παρῆν. προσ-
 πλεύσαντες δὲ οἱ Ἀθηναῖοι καὶ Ῥηγῖνοι ὁρῶντες
 τὰς ναῦς κενὰς ἐνέβαλον καὶ χειρὶ σιδηρᾷ ἐπι- 15
 βληθείσῃ μίαν ναὺν αὐτοὶ ἀπώλεσαν τῶν ἀνδρῶν
 5 ἀποκολυμβησάντων. καὶ μετὰ τοῦτο τῶν Συρα-
 κοσίων ἐσβάντων ἐς τὰς ναῦς καὶ παραπλεόντων
 ἀπὸ κάλῳ ἐς τὴν Μεσσήνην, αὐθις προσβαλόντες
 οἱ Ἀθηναῖοι ἀποσιμωσάντων ἐκείνων καὶ προεμ- 20
 6 βαλόντων ἑτέραν ναὺν ἀπολλύουσιν. καὶ ἐν τῷ
 παράπλῳ καὶ τῇ ναυμαχίᾳ τοιουτοτρόπῳ γενομένη
 οὐκ ἔλασσον ἔχοντες οἱ Συρακόσιοι παρεκομίσθη-
 7 σαν ἐς τὸν ἐν τῇ Μεσσήνῃ λιμένα.

Καὶ οἱ μὲν Ἀθηναῖοι, Καμαρίνης ἀγ-
 γελθείσης προδίδοσθαι Συρακοσίοις ὑπ' 25
 Ἀρχίου καὶ τῶν μετ' αὐτοῦ, ἔπλευσαν
 ἐκεῖσε, Μεσσήνιοι δ' ἐν τούτῳ πανδημεὶ κατὰ γῆν
 καὶ ταῖς ναυσὶν ἅμα ἐστράτευσαν ἐπὶ Νάξον τὴν
 8 Χαλκιδικὴν ὁμορον οὔσαν. καὶ τῇ πρώτῃ ἡμέρᾳ 30
 τειχήρεις ποιήσαντες τοῖς Ναξίοις ἐδήουν τὴν γῆν.

¹ αὐτοῖς

² ? ἀπολλάσσω (viii. 10, 3: cf. vii. 51, 2)

Attempts up- 25
 on Naxos and
 Messene re-
 spectively.

τῇ δ' ὕστεραια ταῖς μὲν ναυσὶ περιπλεύσαντες κατὰ
 τὸν Ἀκεσίνην ποταμὸν τὴν γῆν ἐδήουν, τῷ δὲ πεζῷ
 9 πρὸς τὴν πόλιν ἐσέβαλλον. ἐν τούτῳ δὲ οἱ Σι-
 κελοὶ ὑπὲρ τῶν ἄκρων πολλοὶ κατέβαινον βοη- 35
 θοῦντες ἐπὶ τοὺς Μεσσηνίους. καὶ οἱ Νάξιοι ὡς
 εἶδον, θαρσήσαντες καὶ παρακελευόμενοι ἐν ἑαυτοῖς
 ὡς οἱ Λεοντῖνοι σφίσι καὶ ἄλλοι Ἕλληνες ξύμμαχοι
 ἐς τιμωρίαν ἐπέρχονται, ἐκδραμόντες ἄφνω ἐκ τῆς
 πόλεως προσπίπτουσι τοῖς Μεσσηνίοις, καὶ τρέ- 40
 ψαντες ἀπέκτεινάν τε ὑπὲρ χιλίους, καὶ οἱ λοιποὶ
 χαλεπῶς ἀπεχώρησαν ἐπ' οἴκου· καὶ γὰρ οἱ βάρ-
 βαροι ἐν ταῖς ὁδοῖς ἐπιπεσόντες τοὺς πλείστους
 10 διέφθειραν. καὶ αἱ νῆες σχοῦσαι ἐς τὴν Μεσσήνην
 11 ὕστερον ἐπ' οἴκου ἕκασται διεκρίθησαν. Λεοντῖνοι 45
 δὲ εὐθὺς καὶ οἱ ξύμμαχοι μετὰ Ἀθηναίων ἐς τὴν
 Μεσσήνην ὡς κεκακωμένην ἐστράτευσαν, καὶ προσ-
 βάλλοντες οἱ μὲν Ἀθηναῖοι κατὰ τὸν λιμένα ταῖς
 12 ναυσὶν ἐπείρων, ὁ δὲ πεζὸς πρὸς τὴν πόλιν. ἐπεκ-
 δρομὴν δὲ ποιησάμενοι οἱ Μεσσήνιοι καὶ Λοκρῶν 50
 τινες μετὰ τοῦ Δημοτέλους, οἱ μετὰ τὸ πάθος ἐγκατε-
 λείφθησαν φρουροί, ἑξαπιναίως προσπεσόντες τρέ-
 πουσι τοῦ στρατεύματος τῶν Λεοντίνων τὸ πολὺ καὶ
 ἀπέκτειναν πολλούς. ἰδόντες δὲ οἱ Ἀθηναῖοι καὶ
 ἀποβάντες ἀπὸ τῶν νεῶν ἐβοήθουν, καὶ κατεδίωξαν 55
 τοὺς Μεσσηνίους πάλιν ἐς τὴν πόλιν, τεταραγ-
 μένοις ἐπιγενόμενοι· καὶ τροπαῖον στήσαντες ἀνε-
 13 χώρησαν ἐς τὸ Ῥήγιον. μετὰ δὲ τοῦτο οἱ μὲν ἐν
 τῇ Σικελίᾳ Ἕλληνες ἄνευ τῶν Ἀθηναίων κατὰ
 γῆν ἐστράτευσαν ἐπ' ἀλλήλους.

28 Ἐν δὲ τῇ Πύλῳ ἔτι ἐπολιόρκουν τοὺς ἐν τῇ

νήσῳ Λακεδαιμονίους οἱ Ἀθηναῖοι, καὶ τὸ ἐν τῇ
 ἡπείρῳ στρατόπεδον τῶν Πελοποννησίων
 2 κατὰ χώραν ἔμενεν. ἐπίπονος δ' ἦν τοῖς
 Ἀθηναίοις ἡ φυλακὴ σίτου τε ἀπορία
 καὶ ὕδατος· οὐ γὰρ ἦν κρήνη ὅτι μὴ μία
 ἐν αὐτῇ τῇ ἀκροπόλει τῆς Πύλου, καὶ
 αὕτη οὐ μεγάλη, ἀλλὰ διαμώμενοι τὸν κάχληκα οἱ
 πλείστοι ἐπὶ τῇ θαλάσῃ ἔπινον οἶον εἰκὸς ὕδωρ.
 3 στενοχωρία τε ἐν ὀλίγῳ στρατοπεδευομένοις ἐγίγ- 10
 νετο, καὶ τῶν νεῶν οὐκ ἔχουσῶν ὄρμον αἱ μὲν σίτον
 ἐν τῇ γῇ ἥρουντο κατὰ μέρος, αἱ δὲ μετέωροι ὥρ-
 4 μουν. ἀθυμίαν τε πλείστην ὁ χρόνος παρείχε
 παρὰ λόγον ἐπιγιγνόμενος, οὓς ὥοντο ἡμερῶν
 ὀλίγων ἐκπολιορκήσιν ἐν νήσῳ τε ἐρήμῃ καὶ 15
 5 ὕδατι ἀλμυρῷ χρωμένους. αἴτιον δὲ ἦν οἱ Λακε-
 δαιμόνιοι προειπόντες ἐς τὴν νῆσον ἐσάγειν σῖτόν
 τε τὸν βουλόμενον ἀληλεσμένον καὶ οἶνον καὶ εἴ τι
 ἄλλο βρῶμα, οἶον ἂν ἐς πολιορκίαν ¹ ξυμφέρῃ, τά-
 ξαντες ἀργυρίου πολλοῦ, καὶ τῶν Εἰλώτων τῷ 20
 6 ἐσαγαγίντι ἐλευθερίαν ὑπισχνούμενοι. καὶ ἐσῆγον
 ἄλλοι τε παρακινδυνεύοντες καὶ μάλιστα οἱ Εἰ-
 λωτες, ἀπαίροντες ἀπὸ τῆς Πελοποννήσου ὀπό-
 θεν τυχοῖεν καὶ καταπλέοντες ἔτι νυκτὸς ἐς τὰ
 7 πρὸς τὸ πέλαγος τῆς νήσου. μάλιστα δὲ ἐτήρουν 25
 ἀνέμῳ καταφέρεσθαι· ῥᾶον γὰρ τὴν φυλακὴν τῶν
 τριήρων ἐλάνθανον, ὅποτε πνεῦμα ἐκ πόντου εἴη·
 ἄπορον γὰρ ἐγίγνετο περιορμεῖν, τοῖς δὲ ἀφειδῆς ὁ
 κατάπλους καθεστήκει· ἐπώκελλον γὰρ τὰ πλοῖα
τετιμημένα χρημάτων, καὶ οἱ ὀπλῖται περὶ τὰς 30
 κατάρσεις τῆς νήσου ἐφύλασσαν. ὅσοι δὲ γαλήνῃ

ΠΥΛΟΣ. The
 Lacedaemo-
 nians in
 Sphacteria
 still hold out,
 5
 obtaining
 supplies in
 various ways.

8 κινδυνεύσειαν ἡλίσκοντο. ἐσένεον δὲ καὶ κατὰ τὸν λιμένα κολυμβηταὶ ὕφυδροι, καλωδίῳ ἐν ἄσκοις ἐφέλκοντες μήκωνα μεμελιτωμένην καὶ λίνου σπέρμα κεκομμένον· ὧν τὸ πρῶτον λανθανόντων φυλα- 35 καὶ ὕστερον ἐγένοντο. παντί τε τρόπῳ ἐκάτεροι ἐτεχνῶντο, οἱ μὲν ἐσπέμπειν τὰ σιτία, οἱ δὲ μὴ λανθάνειν σφᾶς.

- 27 Ἐν δὲ ταῖς Ἀθήναις πυνθανόμενοι περὶ τῆς στρατιᾶς ὅτι ταλαιπωρεῖται, καὶ σῖτος τοῖς ἐν τῇ νήσῳ ὅτι ἐσπλεῖ, ἡπόρουν καὶ ἐδεδοίκεσαν μὴ σφῶν χειμῶν τὴν φυλακὴν ἐπιλάβοι, ὁρῶντες τῶν τε ἐπιτηδείων 5 τὴν περὶ τὴν Πελοπόννησον κομιδὴν ἀδύνατον ἐσομένην—ἅμα ἐν χωρίῳ ἐρήμῳ καὶ οὐδ' ἐν θέρει οἰοί τε ὄντες ἱκανὰ περιπέμπειν—τόν τε ἔφορμον χωρίων ἀλιμένων ὄντων οὐκ ἐσόμενον, ἀλλ' ἢ σφῶν ἀνέντων τὴν φυλακὴν περιγενήσεσθαι τοὺς ἄνδρας 10 ἢ τοῖς πλοίοις, ἃ τὸν σῖτον αὐτοῖς ἦγε, χειμῶνα 2 τηρήσαντας ἐκπλεύσεσθαι. πάντων δὲ ἐφοβοῦντο μάλιστα τοὺς Λακεδαιμονίους, ὅτι ἔχοντάς τι ἰσχυρὸν αὐτοὺς ἐνόμιζον οὐκέτι σφίσιν ἐπικηρυκεῖσθαι· καὶ μετεμέλοντο τὰς σπονδὰς οὐ δεξάμενοι. 15 3 Κλέων δέ, γνούς αὐτῶν τὴν ἐς αὐτὸν ὑποψίαν περὶ τῆς κωλύμενης τῆς ξυμβάσεως, οὐ τάληθῇ ἔφη λέγειν τοὺς ἐξαγγέλλοντας. παραινούντων δὲ τῶν ἀφιγμένων, εἰ μὴ σφίσι πιστεύουσι, κατασκόπους τινὰς πέμψαι, ἡρέθη κατάσκοπος αὐτὸς μετὰ Θεογένους 20 4 ὑπὸ Ἀθηναίων, καὶ γνούς ὅτι ἀναγκασθήσεται ἢ ταῦτα λέγειν οἷς διέβαλλεν ἢ τάναντία εἰπὼν ψευδὴς φανησεσθαι, παρήνει τοῖς Ἀθηναίοις, ὁρῶν

State of feeling in Athens. Cleon attacks the generals in office, especially Nicias.

αὐτοὺς καὶ ὠρμημένους τι τὸ πλέον τῇ γνώμῃ
στρατεύειν, ὡς χρή κατασκόπους μὲν μὴ πέμπειν 25
μηδὲ διαμέλλειν καιρὸν παριέντας, εἰ δὲ δοκεῖ αὐ-
τοῖς ἀληθῆ εἶναι τὰ ἀγγελλόμενα, πλεῖν ἐπὶ τοὺς
5 ἄνδρας. καὶ ἐς Νικίαν τὸν Νικηράτου στρατηγὸν
ὄντα ἀπεσήμενεν, ἐχθρὸς ἂν καὶ ἐπιτιμῶν, ῥάδιον
εἶναι παρασκευῇ, εἰ ἄνδρες εἶεν οἱ στρατηγοί, πλεύ- 30
σαντας λαβεῖν τοὺς ἐν τῇ νήσῳ, καὶ αὐτός γ' ἂν,
εἰ ἦρχεν, ποιῆσαι τοῦτο.

- 28 Ὁ δὲ Νικίας τῶν τε Ἀθηναίων τι ὑποθορυβη-
σάντων ἐς τὸν Κλέωνα ἵδιον οὐ καὶ νῦν Nicias offers
to resign the
command to
Cleon, who is
ultimately o-
bliged to take
it. πλεῖ, εἰ ῥάδιόν γε αὐτῷ φαίνεται, καὶ
ἅμα ὁρῶν αὐτὸν ἐπιτιμῶντα, ἐκέλευεν ἢ
τινα βούλεται δύναμιν λαβόντα τὸ ἐπὶ 5
2 σφᾶς εἶναι ἐπιχειρεῖν. ὁ δὲ τὸ μὲν πρῶτον οἰό-
μενος αὐτὸν λόγῳ μόνον ἀφίεναι ἑτοῖμος ἦν, γνοὺς
δὲ τῷ ὄντι παραδωσείοντα ἀνεχώρει καὶ οὐκ ἔφη
αὐτὸς ἀλλ' ἐκείνον στρατηγεῖν, δεδιὼς ἤδη καὶ οὐκ
ἂν οἰόμενός οἱ αὐτὸν τολμῆσαι ὑποχωρῆσαι. αὐθις 10
δὲ ὁ Νικίας ἐκέλευε καὶ ἐξίστατο τῆς ἐπὶ Πύλῳ
3 ἀρχῆς καὶ μάρτυρας τοὺς Ἀθηναίους ἐποιεῖτο. οἱ
δέ, οἷον ὄχλος φιλεῖ ποιεῖν, ὅσῳ μᾶλλον ὁ Κλέων
ὑπέφευγε τὸν πλοῦν καὶ ἐξανεχώρει τὰ εἰρημένα,
τόσῳ ἐπεκελεύοντο τῷ Νικίᾳ παραδιδόναι τὴν ἀρ- 15
4 χὴν καὶ ἐκείνῳ ἐπεβόων πλεῖν. ὥστε οἱ ἐχῶν
ὅπως τῶν εἰρημένων ἔτι ἐξαπαλλαγῇ, ὑφίσταται
τὸν πλοῦν, καὶ παρελθὼν οὔτε φοβεῖσθαι ἔφη
Λακεδαιμονίους, πλεύσεσθαι τε λαβὼν ἐκ μὲν τῆς
πόλεως οὐδένα, Λημνίους δὲ καὶ Ἰμβρίους τοὺς πα- 20
ρόντας καὶ πέλταστας, οἳ ἦσαν ἐκ τε Αἴνου βεβοη-

θηκότες καὶ ἄλλοθεν τοξότας τετρακοσίους· ταῦτα δὲ ἔχων ἔφη πρὸς τοῖς ἐν Πύλῳ στρατιώταις ἐντὸς ἡμερῶν εἴκοσιν ἢ ἄξιεν Λακεδαιμονίους ζῶν-
 5 τας ἢ αὐτοῦ ἀποκτενεῖν. τοῖς δὲ Ἀθηναίοις ἐνέ-
 πεσε μὲν τι καὶ γέλωτος τῇ κουφολογίᾳ αὐτοῦ, ἀσμένους δ' ὅμως ἐγίγνετο τοῖς σώφροσι τῶν ἀνθρώπων, λογιζομένοις δυοῖν ἀγαθοῖν τοῦ ἐτέρου τεύξεσθαι, ἢ Κλέωνος ἀπαλλαγῆσεσθαι, ὃ μᾶλλον ἤλπιζον, ἢ σφαλεῖσι γνώμης Λακεδαιμονίους σφίσι
 30 χειρώσασθαι.

29 Καὶ πάντα διαπραξάμενος ἐν τῇ ἐκκλησίᾳ, καὶ
 ψηφισαμένων Ἀθηναίων αὐτῷ τὸν πλοῦν, τῶν τε ἐν Πύλῳ στρατηγῶν ἓνα προσελό-
 μενος Δημοσθένην, τὴν ἀναγωγὴν δια-
 2 τάχους ἐποιεῖτο. τὸν δὲ Δημοσθένην
 προσέλαβε πυνθανόμενος τὴν ἀπόβασιν αὐτὸν ἐς
 3 τὴν νῆσον διανοεῖσθαι. οἱ γὰρ στρατιῶται κακοπαθοῦντες τοῦ χωρίου τῇ ἀπορίᾳ καὶ μᾶλλον πολιορκούμενοι ἢ πολιορκοῦντες ὥρμηντο διακινδυνεύσαι. καὶ αὐτῷ ἔτι ῥώμην καὶ ἡ νῆσος ἐμ-
 10 πρησθεῖσα παρέσχευ. πρότερον μὲν γὰρ αὐτῆς οὔσης ὑλώδους ἐπὶ τὸ πολὺ καὶ ἀτριβοῦς διὰ τὴν αἰὲ ἐρημίαν ἐφοβεῖτο, καὶ πρὸς τῶν πολεμίων τοῦτο ἐνόμιζε μᾶλλον εἶναι· πολλῷ γὰρ ἂν στρατοπέδῳ ἀποβάντι ἐξ ἀφανοῦς χωρίου προσβάλ-
 15 λοντας αὐτοὺς βλάπτειν. σφίσι μὲν γὰρ τὰς ἐκείνων ἀμαρτίας καὶ παρασκευὴν ὑπὸ τῆς ὕλης οὐκ ἂν ὁμοίως εἴηλα εἶναι, τοῦ δὲ αὐτῶν στρατοπέδου καταφανῇ ἂν εἶναι πάντα τὰ ἀμαρτήματα, ὥστε προσπίπτειν ἂν αὐτοὺς ἀπροσδοκῆτως ἢ βού-
 20

λοιντο· ἐπ' ἐκείνοις γὰρ ἂν εἶναι τὴν ἐπιχείρησιν·
 5 εἰ δ' αὖ ἐς δασὺ χωρίον βιάζοιτο ὁμόσε ἵεναι, τοὺς
 ἐλάσσους ἐμπείρους δὲ τῆς χώρας κρείσσους ἐνό-
 μιζε τῶν πλεόνων ἀπείρων· λανθάνειν τε ἂν τὸ
 ἑαυτῶν στρατόπεδον πολὺ ὃν διαφθειρόμενον, οὐκ 25
 οὔσης τῆς προσόψεως ἢ χρῆν ἰλλήλοις ἐπιβοηθεῖν.
 30 ἀπὸ δὲ τοῦ Αἰτωλικοῦ πάθους, ὃ δια τὴν ὕλην
 μέρος τι ἐγένετο, οὐχ ἥκιστα αὐτὸν ταῦτα
 2 ἐσῆει. τῶν δὲ στρατιωτῶν ἀναγκασθέν-
 των διὰ τὴν στενοχωρίαν τῆς νήσου τοῖς
 ἐσχάτοις προσισχοντας ὑριστοποιεῖσθαι διὰ προ- 5
 φυλακῆς, καὶ ἐμπρήσαντός τινος κατὰ μικρὸν τῆς
 ὕλης ἄκοντος, καὶ ἀπὸ τούτου πνεύματος ἐπιγενο-
 3 μένου, τὸ πολὺ αὐτῆς ἔλαθε κατακαυθέν. οὕτω δὲ
 τοὺς τε Λακεδαιμονίους μᾶλλον κατιδὼν πλείους
 ὄντας—ὑπονοῶν πρότερον ἐλάσσοσι τὸν σῖτον 10
 αὐτοῦ ἐσπέμπειν—¹ τὴν τε νῆσον εὐαποβατωτέραν
 οὔσαν, τότε ὥς ἐπ' ὑξιόχρεων τοὺς Ἀθηναίους
 μᾶλλον σπουδὴν ποιεῖσθαι, τὴν ἐπιχείρησιν παρε-
 σκευάζετο, στρατιάν τε μεταπέμπων ἐκ τῶν ἐγγὺς
 ξυμμάχων καὶ τὰ ἄλλα ἐτοιμάζων. 15

4 Κλέων δὲ ἐκείνῳ τε προπέμψας ἄγγελον ὥς
 ἦξων καὶ ἔχων στρατιάν ἣν ἠτήσατο ἀφικνεῖται
 ἐς Πύλον. καὶ ἅμα γερόμενοι πέμπουσι πρῶτον
 ἐς τὸ ἐν τῇ ἡπείρῳ στρατόπεδον κήρυκα, προκα-
 λούμενοι εἰ βούλοιντο ἄνευ κινδύνου τοὺς ἐν τῇ 20
 νήσῳ ἄνδρας σφίσι τά τε ὄπλα καὶ σφᾶς αὐτοὺς
 κελεύειν παραδοῦναι, ἐφ' ᾧ φυλακῇ τῇ μετρία
 τηρήσονται ἕως ἂν τι περὶ τοῦ πλέονος ξυμβαθῇ.
 31 οὐ προσδεξαμένων δὲ αὐτῶν μίαν μὲν ἡμέραν ἐπέ-

¹ τὴν...οὔσαν after ποιεῖσθαι

Demosthenes
is prepared to
effect a land-
ing on the
island.

σχον, τῇ δ' ὕστεραία ἀνηγάγοντο μὲν νυκτὸς ἐπ'

Disposition of
the Lacedae-
monians.

ὀλίγας ναῦς τοὺς ὀπλίτας πάντα ἐπι-
βιβάσαντες, πρὸ δὲ τῆς ἑω ὀλίγον ἀπέβαι-

νον τῆς νήσου ἐκατέρωθεν, ἕκ τε τοῦ πελάγους καὶ 3
πρὸς τοῦ λιμένος, ὀκτακόσιοι μάλιστα ὄντες ὀπλί-
ται, καὶ ἐχώρουν δρόμῳ ἐπὶ τὸ πρῶτον φυλακτήριον

2 τῆς νήσου. ὧδε γὰρ διετετάχατο· ἐν ταύτῃ μὲν τῇ
πρώτῃ φυλακῇ ὡς τριάκοντα ἦσαν ὀπλίται, μέσον
δὲ καὶ ὁμαλώτατόν τε καὶ περὶ τὸ ὕδωρ οἱ πλείστοι 10
αὐτῶν καὶ Ἐπιτάδας ὁ ἄρχων εἶχεν, μέρος δέ τι
οὐ πολὺ αὐτὸ τοῦσχατον ἐφύλασσε τῆς νήσου τὸ
πρὸς τὴν Πύλον, ὃ ἦν ἕκ τε θαλάσσης ἀπόκρημνον
καὶ ἐκ τῆς γῆς ἥκιστα ἐπίμαχον· καὶ γάρ τι καὶ
ἔρυμα αὐτόθι ἦν παλαιὸν λίθων λογάδην πεποιη- 15
μένον, ὃ ἐνόμιζον σφίσιν ὠφέλιμον ἂν εἶναι,
εἰ καταλαμβάνοι ἀναχώρησις βιαιοτέρα. οὕτω
32 μὲν τεταγμένοι ἦσαν. οἱ δὲ Ἀθηναῖοι τοὺς μὲν

Arrange-
ments made
by Cleon and
Demosthenes
for the attack.

πρώτους φύλακας, οἷς ἐπέδραμον, εὐθὺς
διαφθείρουσιν ἔν τε ταῖς εὐναῖς ἔτι
ἀναλαμβάνοντας τὰ ὄπλα, καὶ λαθόντες

τὴν ἀπόβασιν, οἰομένων αὐτῶν τὰς ναῦς κατὰ 5

2 τὸ ἔθος ἐς ἔφορμον τῆς νυκτὸς πλεῖν. ἅμα
δὲ ἑω γιγνομένη καὶ ὁ ἄλλος στρατὸς ἀπέβαινον,
ἐκ μὲν νεῶν ἐβδομήκοντα καὶ ὀλίγῳ πλειόνων πάν-
τες πλην θαλαμίων, ὡς ἕκαστοι ἐσκευασμένοι,
τοξόται τε ὀκτακόσιοι καὶ πελτασταὶ οὐκ ἐλάσσους 10
τούτων, Μεσσηνίων τε οἱ βεβοηθηκότες καὶ ἄλλοι
ἕσοι περὶ Πύλον κατεῖχον πάντες πλην τῶν ἐπὶ
3 τοῦ τείχους φυλάκων. Δημοσθένους δὲ τάξαντος
διέστησαν κατὰ διακοσίους τε καὶ πλείους, ἔστι δ'

ἡ ἐλάσσους, τῶν χωρίων τὰ μετεωρότατα λαβόντες, ¹⁵
 ὅπως ὅτι πλείστη ἀπορία ἦ τοῖς πολεμίοις παντα-
 χόθεν κεκυκλωμένοις καὶ μὴ ἔχωσι πρὸς ὃ τι ἀντι-
 τάξωνται, ἀλλ' ἀμφίβολοι γίνωνται τῷ πλήθει,
 εἰ μὲν τοῖς πρόσθεν ἐπίοιεν, ὑπὸ τῶν κατόπιν βαλ-
 λόμενοι, εἰ δὲ τοῖς πλαγίοις, ὑπὸ τῶν ἐκατέρωθεν ²⁰
⁴ παρατεταγμένων. κατὰ νώτου τε αἰεὶ ἔμελλον
 αὐτοῖς ἡ χωρήσειαν οἱ πολέμοι ἐσεσθαι ψилоὶ
 καὶ οἱ ἀπορώτατοι τοξεύμασι καὶ ἀκοντίοις καὶ
 λίθοις καὶ σφενδόναϊς ἐκ πολλοῦ ἔχοντες ἀλκήν,
 οἷς μηδὲ ἐπελθεῖν οἶόν τε ἦν· φεύγοντές τε γὰρ ²⁵
ἐκράτουν καὶ ἀναχωροῦσιν ἐπέκειντο. τοιαύτη μὲν
 γνώμη ὁ Δημοσθένης τό τε πρῶτον τὴν ἀπόβασιν
³³ ἐπενόει καὶ ἐν τῷ ἔργῳ ἔταξεν· οἱ δὲ περὶ τὸν
 Ἐπιτάδαν, καὶ ὅπερ ἦν πλείστον τῶν ἐν ^{Engagement}
 τῇ νήσῳ, ὡς εἶδον τό τε πρῶτον φυλακ- ^{on the island.}
 τήριον διεφθαρμένον καὶ στρατὸν σφίσιν ἐπιόντα,
 ξυνετάξαντο, καὶ τοῖς ὀπλίταις τῶν Ἀθηναίων ⁵
 ἐπήεσαν, βουλόμενοι ἐς χεῖρας ἐλθεῖν· ἐξ ἐναντίας
 γὰρ οὗτοι καθεστήκεσαν, ἐκ πλαγίου δὲ οἱ ψилоὶ
² καὶ κατὰ νώτου. τοῖς μὲν οὖν ὀπλίταις οὐκ ἡδυ-
 νήθησαν προσμῖξαι οὐδὲ τῇ σφετέρᾳ ἐμπειρίᾳ χρή-
 σασθαι· οἱ γὰρ ψилоὶ ἐκατέρωθεν βάλλοντες εἴρ- ¹⁰
 γον, καὶ ἅμα ἐκεῖνοι οὐκ ἀντεπήεσαν ἀλλ' ἡσύχαζον·
 τοὺς δὲ ψιλοὺς, ἡ μάλιστα αὐτοῖς προσθέοντες προ-
 κέοιντο, ἔτρεπον· καὶ ὅι ὑποστρέφοντες ἡμύνοντο,
 ἄνθρωποι κούφως τε ἐσκευασμένοι καὶ προλαμβά-
 νοντες ῥαδίως τῆς φυγῆς χωρίων τε χαλεπότητι ¹⁵
 καὶ ὑπὸ τῆς πρὶν ἐρημίας τραχέων ὄντων, ἐν οἷς οἱ
 Λακεδαιμόνιοι οὐκ ἡδύναντο διώκειν ὄπλα ἔχοντες.

- 34 Χρόνον μὲν οὖν τινα ὀλίγον οὕτω προς ἀλλή-
 The Lacedae- λους ἠκροβολίσαντο· τῶν δὲ Λακεδαι-
 monians are
 hard pressed. μονίων οὐκέτι ὀξέως ἐπεκθεῖν ἢ προσ-
 πίπτοιεν δυναμένων, γνόντες αὐτοὺς οἱ ψιλοὶ
βραδυτέρους ἤδη ὄντας τῷ ἀμύνεσθαι καὶ αὐτοὶ 5
τῇ τε ὄψει τοῦ θαρσεῖν τὸ πλεῖστον εἰληφότες
πολλαπλάσιοι φαινόμενοι, καὶ ξυνειθισμένοι μᾶλλον
μηκέτι δεινούς αὐτοὺς ὁμοίως σφίσι φαίνεσθαι, ὅτι
οὐκ εὐθὺς ἄξια τῆς προσδοκίας ἐπεπόνθεσαν, ὥσπερ
ὅτε πρῶτον ἀπέβαινον τῇ γνώμῃ δεδουλωμένοι 10
ἐπὶ Λακεδαιμονίους, καταφρονήσαντες καὶ ἐμβοή-
σαντες ἀθρόοι ὥρμησαν ἐπ' αὐτοὺς καὶ ἔβαλλον
λίθοις τε καὶ τοξεύμασι καὶ ἀκοντίοις, ὡς ἕκαστός
τι πρόχειρον εἶχεν. γενομένης δὲ τῆς βοῆς ἅμα
 τῇ ἐπίδρομῇ ἔκπληξίς τε ἐνέπεσεν ἀνθρώποις ἀή- 15
 θεσι τοιαύτης μάχης καὶ ὁ κονιορτὸς τῆς ὕλης
 νεωστὶ κεκαυμένης ἐχώρει πολὺς ἄνω, ἄπορόν τε
 ἦν ἰδεῖν τὸ πρὸ αὐτοῦ ὑπὸ τῶν τοξευμάτων καὶ
 λίθων ἀπὸ πολλῶν ἀνθρώπων μετὰ τοῦ κονιορτοῦ
 2 ἅμα φερομένων. τό τε ἔργον ἐνταῦθα χαλεπὸν 20
 τοῖς Λακεδαιμονίοις καθίστατο· οὔτε γὰρ οἱ πῖλοι
 ἔστεγον τὰ τοξεύματα, δοράτιά τε ἐναποκέκλαστα
 βαλλομένων, εἶχόν τε οὐδὲν σφίσιν αὐτοῖς χρή-
σασθαι ἀποκεκλημένοι μὲν τῇ ὄψει τοῦ προορᾶν,
ὑπὸ δὲ τῆς μείζονος βοῆς τῶν πολεμίων τὰ ἐν 25
αὐτοῖς παραγγελλόμενα οὐκ ἔσακούοντες, κινδύνου
τε πανταχόθεν περιεστῶτος καὶ οὐκ ἔχοντες ἐλ-
πίδα, καθ' ὃ τι χρή ἀμυνομένους σωθῆναι.
- 35 Τέλος δὲ τραυματιζομένων ἤδη πολλῶν διὰ τὸ
 αἰεὶ ἐν τῷ αὐτῷ ἀναστρέφεσθαι, ξυγκλήσαντες ἐχώ-

ρησαν ἐς τὸ ἔσχατον ἔρυμα τῆς νήσου, ὃ οὐ πολὺ
 2 ἀπείχεν, καὶ τοὺς ἑαυτῶν φύλακας. ὥς They retreat
to the ex-
tremity of the
island. 5
 δὲ ἐνέδοσαν, ἐνταῦθα ἤδη πολλῷ ἔτι
 πλέονι βοῇ τεθαρσηκότες οἱ ψилоὶ
 ἐπέκειντο· καὶ τῶν Λακεδαιμονίων ὅσοι μὲν ὑπο-
 χωροῦντες ἐγκατελαμβάνοντο ἀπέθνησκον, οἱ δὲ
 πολλοὶ διαφυγόντες ἐς τὸ ἔρυμα μετὰ τῶν ταύτη
 φυλάκων ἐτάξαντο παρὰ πᾶν ὥς ἀμυνόμενοι ἥπερ 10
 3 ἦν ἐπίμαχον. καὶ οἱ Ἀθηναῖοι ἐπισπόμενοι περίο-
 δον μὲν αὐτῶν καὶ κύκλωσιν χωρίου ἰσχυρῆ οὐκ
 εἶχον, προσιόντες δὲ ἐξ ἐναντίας ὥσασθαι ἐπει-
 4 ρῶντο. καὶ χρόιον μὲν πολὺν καὶ τῆς ἡμέρας το
 πλεῖστον τάλαιπωρούμενοι ἀμφότεροι ὑπὸ τε τῆς 15
 μάχης καὶ δίψους καὶ ἡλίου ἀντεῖχον, πειρώμενοι
 οἱ μὲν ἐξελάσασθαι ἐκ τοῦ μετεώρου, οἱ δὲ μὴ ἐν-
 δοῦναι· ῥᾶον δ' οἱ Λακεδαιμόνιοι ἡμίναντο ἢ ἐν τῷ
 πρίν, οὐκ οὔσης σφῶν τῆς κυκλώσεως ἐς τὰ πλάγια.
 36 Ἐπειδὴ δὲ ἀπέραντον ἦν, προσελθὼν ὁ τῶν
 Μεσσηνίων στρατηγὸς Κλέωνι καὶ Δη-
 μοσθένει ἄλλως ἔφη ποιεῖν σφᾶς· εἰ δὲ The Atheni-
ans occupy a
position in
their rear.
 βούλονται ἑαυτῷ δοῦναι τῶν τοξοτῶν
 μέρος τι καὶ τῶν ψιλῶν περιῖεναι κατὰ νώτου 5
 αὐτοῖς ὁδῷ ἢ ἂν αὐτὸς εὖρη, δοκεῖν βιάσασθαι
 2 τὴν ἔφοδον. λαβὼν δὲ ἃ ᾗτήσατο ἐκ τοῦ ἀφανοῦς
 ὁρμήσας, ὥστε μὴ ἰδεῖν ἐκείνους, κατὰ τὸ ἀεὶ παρεῖ-
 κον τοῦ κρημνώδους τῆς νήσου προσβαίνων καὶ ἢ οἱ
 Λακεδαιμόνιοι χωρίου ἰσχυρῆ πιστεύσαντες οὐκ ἐφύ- 10
 λασσον, χαλεπῶς τε καὶ μόλις περιελθὼν ἔλαθεν,
 καὶ ἐπὶ τοῦ μετεώρου ἐξαπίνης ἀναφανεῖς κατὰ
 νώτου αὐτῶν τοὺς μὲν τῷ ἀδοκῆτῳ ἐξέπληξεν, τοὺς

δὲ ἂν προσεδέχοντο ἰδόντας πολλῶ μᾶλλον ἐπέρρω-
 3 σεν. καὶ οἱ Λακεδαιμόνιοι βαλλόμενοι τε ἀμφοτέ- 15
 ρωθεν ἤδη καὶ γιγνόμενοι ἐν τῷ αὐτῷ ξυμπτώματι,
 ὡς μικρὸν μεγάλῳ εἰκάσαι, τῷ ἐν Θερμοπύλαις—
 ἐκεῖνοί τε γὰρ τῇ ἀτραπῇ περιελθόντων τῶν Περ-
 σῶν διεφθάρησαν, οὗτοί τε—ἀμφίβολοι ἤδη ὄντες
 οὐκέτι ἀντεῖχον, ἀλλὰ πολλοῖς τε ὀλίγοι μαχόμενοι 20
 καὶ ἀσθενεῖα σωμάτων διὰ τὴν σιτοδείαν ὑπεχώ-
 ρουν καὶ οἱ Ἀθηναῖοι ἐκράτουν ἤδη τῶν ἐφόδων.

- 37 Γνοὺς δὲ ὁ Κλέων καὶ ὁ Δημοσθένης, ὅτι, εἰ καὶ
 Summons to ὅποσονοῦν μᾶλλον ἐνδώσουσι, διαφθαρη-
 surrender. σομένους αὐτοὺς ὑπὸ τῆς σφετέρας στρα-
 τιᾶς, ἔπαυσαν τὴν μάχην καὶ τοὺς ἑαυτῶν ἀπεῖρξαν,
 βουλόμενοι ἀγαγεῖν αὐτοὺς Ἀθηναίοις ζῶντας, εἴ 5
 πως τοῦ κηρύγματος ἀκούσαντες ἐπικλασθεῖεν τῇ
 γνώμῃ τὰ ὅπλα παραδοῦναι, καὶ ἡσσηθεῖεν τοῦ
 2 παρόντος δεινοῦ. ἐκήρυξάν τε εἰ βούλονται τὰ
 ὅπλα παραδοῦναι καὶ σφᾶς αὐτοὺς Ἀθηναίοις,
 38 ὥστε βουλευσαί ὅ τι ἂν ἐκείνοις δοκῇ· οἱ δὲ ἀκού-
 Surrender of the Lacedae-
 monians. καὶ τὰς χεῖρας ἀνέσεισαν, δηλοῦντες προσ-
 Loss in the action. ἰεσθαι τὰ κεκηρυγμένα. μετὰ δὲ ταῦτα
 γενομένης τῆς ἀνακωχῆς ξυνῆλθον ἐς λόγους ὃ τε 5
 Κλέων καὶ ὁ Δημοσθένης καὶ ἐκείνων Στύφων ὁ
 Φάρακος, τῶν πρότερον ἀρχόντων τοῦ μὲν πρώτου
 τεθνηκότος, Ἐπιτάδου, τοῦ δὲ μετ' αὐτὸν Ἴππα-
 γρέτου ἐφηρημένου ἐν τοῖς νεκροῖς ἔτι ζῶντος κει-
 μένου ὡς τεθνεῶτος, αὐτὸς τρίτος ἐφηρημένος ἄρχειν 10
 2 κατὰ νόμον, εἴ τι ἐκεῖνοι πάσχοιεν. ἔλεγε δὲ ὁ
 Στύφων καὶ οἱ μετ' αὐτοῦ ὅτι βούλονται διακηρυ-

κεύσασθαι πρὸς τοὺς ἐν τῇ ἡπείρῳ Λακεδαιμονίους,
 3 ὃ τι χρὴ σφᾶς ποιεῖν. καὶ ἐκείνων μὲν οὐδένα
 ἀφέντων, αὐτῶν δὲ τῶν Ἀθηναίων καλούντων ἐκ 15
 τῆς ἡπείρου κήρυκας, καὶ γενομένων ἐπερωτήσεων
 δις ἢ τρίς, ὁ τελευταῖος διαπλεύσας αὐτοῖς ἀπὸ
 τῶν ἐκ τῆς ἡπείρου Λακεδαιμονίων ἀνὴρ ἀπήγ-
 γειλεν, ὅτι οἱ Λακεδαιμόνιοι κελεύουσιν ὑμᾶς αὐ-
 τοὺς περὶ ὑμῶν αὐτῶν βουλείεσθαι, μηδὲν αἰσχρὸν 20
 ποιούντας. οἱ δὲ καθ' ἑαυτοὺς βουλευσάμενοι τὰ
 4 ὄπλα παρέδωκαν καὶ σφᾶς αὐτοὺς. καὶ ταύτην
 μὲν τὴν ἡμέραν καὶ τὴν ἐπιούσαν νύκτα ἐν φυλακῇ
 εἶχον αὐτοὺς οἱ Ἀθηναῖοι· τῇ δ' ὑστεραίᾳ οἱ μὲν
 Ἀθηναῖοι τροπαῖον στήσαντες ἐν τῇ νήσῳ τὰλλα 25
 διεσκευάζοντο ὥς ἐς πλοῦν, καὶ τοὺς ἄνδρας τοῖς
 τριηράρχοις διεδίδωσαν ἐς φυλακὴν, οἱ δὲ Λακεδαι-
 μόνιοι κήρυκα πέμψαντες τοὺς νεκροὺς διεκομί-
 σαντο.

Ἀπέθανον δ' ἐν τῇ νήσῳ καὶ ζῶντες ἐλήφθησαν 30
 τοσοῖδε· εἴκοσι μὲν ὀπλίται διέβησαν καὶ τετρα-
 κόσιοι οἱ πάντες· τούτων ζῶντες ἐκομίσθησαν
 ἑκτὼ ἀποδέοντες τριακόσιοι, οἱ δὲ ἄλλοι ἀπέθανον.
 καὶ Σπαρτιᾶται τούτων ἦσαν τῶν ζώντων περὶ
 εἴκοσι καὶ ἑκατόν. Ἀθηναίων δὲ οὐ πολλοὶ διε- 35
 φθάρησαν· ἡ γὰρ μάχη οὐ σταδία ἦν.
 39 χρόνος δὲ ὁ ξύμπας ἐγένετο ὅσον οἱ ἄνδρες
 οἱ ἐν τῇ νήσῳ ἐπολιορκήθησαν, ἀπὸ τῆς
 ναυμαχίας μέχρι τῆς ἐν τῇ νήσῳ μάχης, ἑβδομή-
 κοντα ἡμέραι καὶ δύο. τούτων περὶ εἴκοσιν ἡμέρας,
 ἐν αἷς οἱ πρέσβεις περὶ τῶν σπονδῶν Ἀπήσαν, 5
 ἐσιτιυδοῦντο, τὰς δὲ ἄλλας τοῖς ἐσπλέουσι λάθρα

*Duration of
the blockade.
Cleon's pro-
mise fulfilled.*

• διетρέφοντο. καὶ ἦν σίτος ἐν τῇ νήσῳ καὶ ἄλλα βρώματα ἐγκατελήφθη· ὁ γὰρ ἄρχων Ἐπιτάδας ἐνδεεστερώς ἐκάστω παρείχεν ἢ πρὸς τὴν ἐξουσίαν.

Οἱ μὲν δὲ Ἀθηναῖοι καὶ οἱ Πελοποννήσιοι •
 ἵνεχώρησαν τῷ στρατῷ ἐκ τῆς Πύλου ἐκάτεροι
 ἐπ' οἴκου, καὶ τοῦ Κλέωνος, καίπερ μανιώδης οὔσα,
 ἢ ὑπόσχεσις ἀπέβη· ἐντὸς γὰρ εἴκοσιν ἡμερῶν
 40 ἤγαγε τοὺς ἄνδρας, ὥσπερ ὑπέστη. παρὰ γνώμην
 General feel- τε δὲ μάλιστα τῶν κατὰ τὸν πόλεμον
 ing through- τοῦτο τοῖς Ἕλλησιν ἐγένετο· τοὺς γὰρ
 out Greece. Λακεδαιμονίους οὔτε λιμῷ οὔτ' ἀνάγκῃ οὐδεμιᾷ
 ἠξίουں τὰ ὄπλα παραδοῦναι, ἀλλὰ ἔχοντας καὶ 5
 • μαχομένους ὡς ἐδύναντο ἀποθνήσκειν. ἀπιστοῦντές
 τε μὴ εἶναι τοὺς παραδόντας τοῖς τεθνεῶσιν ὁμοί-
 οους, καὶ τινος ἐρομένου ποτὲ ὕστερον τῶν Ἀθηναίων
 ξυμμάχων δι' ἀχθηδόνα ἓνα τῶν ἐκ τῆς νήσου
 αἰχμαλώτων, εἰ οἱ τεθνεῶτες αὐτῶν καλοὶ καγαθοί, 10
 ἀπεκρίνατο αὐτῷ πολλοῦ ἂν ἄξιον εἶναι τὸν ἄτρακ-
 τον, λέγων τὸν οἰστόν, εἰ τοὺς ἀγαθοὺς διεγίγνω-
 σκεν, δήλωσιν ποιούμενος ὅτι ὁ ἐντυγχάνων τοῖς τε
 λίθοις καὶ τοξεύμασι διεφθείρετο.

41 Κομισθέντων δὲ τῶν ἀνδρῶν οἱ Ἀθηναῖοι ἐβού-
 λευσαν δεσμοῖς μὲν αὐτοὺς φυλάσσειν
 The general feeling throughout Greece. Py- λους
 los is garri- μέχρι οὔ τι ξυμβῶσιν, ἦν δ' οἱ Πελοπον-
 soued. νήσιοι πρὸ τούτου ἐς τὴν γῆν ἐσβάλλωσιν,
 2 ἐξαγαγόντες ἀποκτείνειν. τῆς δὲ Πύλου 5
 φυλακὴν κατεστήσαντο, καὶ οἱ ἐκ τῆς Ναυπάκτου
 Μεσσήνιοι ὡς ἐς πατρίδα ταύτην, ἔστι γὰρ ἡ
 Πύλος τῆς Μεσσηνίδος ποτὲ οὔσης γῆς, πέμψαντες
 σφῶν αὐτῶν τοὺς ἐπιτηδειοτάτους ἐληΐζοντο τὴν

Λακωνικὴν καὶ πλεῖστα ἔβλαπτον ὁμόφωνοι ὄντες. 10
 3 οἱ δὲ Λακεδαιμόνιοι ἀπαθεῖς ὄντες ἐν τῷ πρὶν
 χρόνῳ ληστείας καὶ τοιούτου πολέμου, τῶν τε Εἰ-
 λώτων αὐτομολούντων καὶ φοβούμενοι μὴ καὶ ἐπὶ
 μακρότερον σφίσι τι νεωτερισθῇ τῶν κατὰ τὴν
 χώραν, οὐ ῥαδίως ἔφερον, ἀλλὰ καίπερ οὐ βου- 15
 λόμενοι ἔνδηλοι εἶναι τοῖς Ἀθηναίοις ἐπρεσβεύ-
 οντο παρ' αὐτοὺς καὶ ἐπειρῶντο τὴν τε Πύλον καὶ
 4 τοὺς ἄνδρας κομίζεσθαι. οἱ δὲ μειζόνων τε ὠρέ-
 γοντο καὶ πολλάκις φοιτῶντων αὐτοὺς ἀπράκτους
 ἀπέπεμπον. ταῦτα μὲν τὰ περὶ Πύλον γενό- 20
 μενα.

42 Τοῦ δ' αὐτοῦ θέρους μετὰ ταῦτα εὐθὺς Ἀθη-
 ναῖοι ἐς τὴν Κορινθίαν ἐστράτευσαν Athenian ex-
pedition
against the
coast of Co-
rinth.
 ναυσὶν ὀγδοήκοντα καὶ δισχιλίοις ὀπλί-
 ταις ἑαυτῶν καὶ ἐν ἵππαγωγοῖς ναυσὶ
 διακοσίοις ἵππεῦσιν· ἠκολούθουν δὲ καὶ τῶν ξυμ- 5
 μάχων Μιλήσιοι καὶ Ἀνδριοι καὶ Καρύστιοι,
 ἐστρατήγει δὲ Νικίας ὁ Νικηράτου τρίτος αὐτός.
 2 πλείοντες δὲ ἅμα ἔφ' ἔσχον μεταξὺ Χερσονήσου τε
 καὶ Ῥείτου ἐς τὸν αἰγιαλὸν τοῦ χωρίου, ὑπὲρ οὗ
 ὁ Σολύγιος λόφος ἐστίν, ἐφ' ὃν Δωριῆς τὸ πάλαι 10
 ἰδρυθέντες τοῖς ἐν τῇ πόλει Κορινθίοις ἐπολέμουν,
 οὗσιν Αἰολεῦσιν, καὶ κώμη νῦν ἐπ' αὐτοῦ Σολύγεια
 3 καλουμένη ἐστίν. ἀπὸ δὲ τοῦ αἰγιαλοῦ τούτου,
 ἔνθα αἱ νῆες κατέσχον, ἡ μὲν κώμη αὕτη δώδεκα
 σταδίους ἀπέχει, ἡ δὲ Κορινθίων πόλις ἐξήκοντα, 15
 ὁ δὲ Ἴσθμὸς εἴκοσι. Κορίνθιοι δὲ προπυθόμενοι
 ἐξ Ἀργεῶν ὅτι ἡ στρατιὰ ἤξει τῶν Ἀθηναίων ἐκ
 πλείονος ἐβοήθησαν ἐς Ἴσθμὸν πάντες πλὴν τῶν

ἔξω Ἴσθμοῦ· καὶ ἐν Ἀμπρακίᾳ καὶ ἐν Λευκαδίᾳ
 4 ¹ ἀπῆσαν αὐτῶν πεντακόσιοι φρουροί· οἱ δ' ἄλλοι 20
 πανδημεὶ ἐπετήρουν τοὺς Ἀθηναίους οἱ κατασχή-
 σουσιν. ὥς δὲ αὐτοὺς ἔλαθον νυκτὸς καταπλεύ-
 σαντες καὶ τὰ σημεῖα αὐτοῖς ἦρθη, καταλιπόντες
 τοὺς ἡμίσεις αὐτῶν ἐν Κεγχρεῖᾳ, ἣν ἄρα οἱ Ἀθη-
 ναῖοι ἐπὶ τὸν Κρομμύωνα ἰωσίν, ἐβοήθουν κατὰ 25
 43 ^{Obstinate} ^{engagement.} τάχος. καὶ Βάττος μὲν ὁ ἕτερος τῶν
 στρατηγῶν, δύο γὰρ ἦσαν ἐν τῇ μάχῃ οἱ
 παρόντες, λαβὼν λόχον ἦλθεν ἐπὶ τὴν Σολύγειαν
 κώμην φυλάξων ἀτείχιστον οὖσαν, Λυκόφρων δὲ
 τοῖς ἄλλοις ξυνέβαλλεν. καὶ πρῶτον μὲν τῷ 5
 δεξιῷ κέρα τῶν Ἀθηναίων εὐθὺς ἀποβεβηκότι πρὸ
 τῆς Χερσονήσου οἱ Κορίνθιοι ἐπέκειντο, ἔπειτα
 2 δὲ καὶ τῷ ἄλλῳ στρατεύματι. καὶ ἦν ἡ μάχη
 καρτερὰ καὶ ἐν χερσὶ πᾶσα. καὶ τὸ μὲν δεξιὸν
 κέρας τῶν Ἀθηναίων καὶ Καρυστίων, οὗτοι γὰρ 10
 παρατεταγμένοι ἦσαν ἔσχατοι, ἐδέξαντό τε τοὺς
 Κορινθίους καὶ ἐώσαντο μόλις· οἱ δὲ ὑποχωρήσαν-
 τες πρὸς αἵμασιάν, ἣν γὰρ τὸ χωρίον πρόσαντες
 πᾶν, βάλλοντες τοῖς λίθοις καθύπερθεν ὄντες καὶ
 παιωνίσαντες ἐπήεσαν αὐθις, δεξαμένων δὲ τῶν 15
 3 Ἀθηναίων ἐν χερσὶν ἦν πάλιν ἡ μάχη. λόχος δέ
 τις τῶν Κορινθίων ἐπιβοηθήσας τῷ εὐωνύμῳ κέρα
 ἑαυτῶν ἔτρεψε τῶν Ἀθηναίων τὸ δεξιὸν κέρας καὶ
 ἐπεδίωξεν ἐς τὴν θάλασσαν· πάλιν δὲ ἀπὸ τῶν
 νεῶν ἀνέστρεψαν οἳ τε Ἀθηναῖοι καὶ οἱ Καρύστιοι. 20
 τὸ δὲ ἄλλο στρατόπεδον ἀμφοτέρωθεν ἐμάχετο
 ξυνεχῶς, μάλιστα δὲ τὸ δεξιὸν κέρας τῶν Κοριν-
 θίων, ἐφ' ᾧ ὁ Λυκόφρων ὢν κατὰ τὸ εὐώνυμον τῶν

Ἀθηναίων ἡμύνετο· ἤλπιζον γὰρ αὐτοὺς ἐπὶ τὴν Σολύγειαν κώμην πειράσειν.

- 44 Χρῖνον μὲν οὖν πολὺν ἀντεῖχον οὐκ ἐνδιδόντες ἀλλήλοις· ἔπειτα, ἦσαν γὰρ τοῖς Ἀθη-
 ναίοις οἱ ἱππῆς ὠφέλιμοι ξυμμαχόμενοι, The Athenians gain the advantage: they reembark their troops.
 τῶν ἐτέρων οὐκ ἐχόντων ἵππους, ἐτρά-
 ποντο οἱ Κορίνθιοι καὶ ὑπεχώρησαν πρὸς
 τὸν λόφον καὶ ἔθεντο τὰ ὄπλα καὶ οὐκέτι κατέβαι-
 νον, ἀλλ' ἠσύχαζον. ἐν δὲ τῇ τροπῇ ταύτῃ κατὰ
 τὸ δεξιὸν κέρας οἱ πλείστοί τε αὐτῶν ἀπέθανον καὶ
 Λυκόφρων ὁ στρατηγός. ἡ δὲ ἄλλη στρατιὰ τούτῳ
 τῷ τρόπῳ οὐ κατὰ δίωξιν πολλὴν οὐδὲ ταχείας
 φυγῆς γενομένης, ἐπεὶ ἐβιάσθη, ἐπαναχωρήσασα
 3 πρὸς τὰ μετέωρα ἰδρύθη. οἱ δὲ Ἀθηναῖοι, ὥς
 οὐκέτι αὐτοῖς ἐπήεσαν ἐς μάχην, τοὺς τε νεκροὺς
 ἐσκύλευον καὶ τοὺς ἑαυτῶν ἀνηροῦντο, τροπαῖόν τε
 εὐθέως ἔστησαν. τοῖς δ' ἡμίσεσι τῶν Κορινθίων, 15
 οἱ ἐν τῇ Κεγχρειᾷ ἐκάθηντο φύλακες, μὴ ἐπὶ τὸν
 Κρομμύωνα πλεύσωσιν, τούτοις οὐ κατάδηλος ἡ
 μάχη ἦν ὑπὸ τοῦ ὄρους τοῦ Ὀνείου· κονιορτὸν δὲ
 4 ὥς εἶδον καὶ ὥς ἔγνωσαν, ἐβοήθουν εὐθύς. ἐβοή-
 θησαν δὲ καὶ οἱ ἐκ τῆς πόλεως πρεσβύτεροι τῶν 20
 Κορινθίων, αἰσθόμενοι τὸ γεγεννημένον. ἰδόντες δὲ
 οἱ Ἀθηναῖοι ξύμπαντας αὐτοὺς ἐπιόντας καὶ νομί-
 σαντες τῶν ἐγγύς ἀστυγειτόνων Πελοποννησίων
 βοήθειαν ἐπιέναι ἀνεχώρουν κατὰ τάχος ἐπὶ τὰς
 ναῦς, ἔχοντες τὰ σκυλεύματα καὶ τοὺς ἑαυτῶν 25
 νεκροὺς πλὴν δυοῖν οὓς ἐγκατέλιπον οὐ δυνάμενοι
 5 εὐρεῖν. καὶ ἀναβάντες ἐπὶ τὰς ναῦς ἐπεραιώθησαν
 ἐς τὰς ἐπικειμένας νήσους, ἐκ δ' αὐτῶν ἐπικηρυκευ-

σάμενοι τοὺς νεκροὺς οὓς ἐγκατέλιπον ὑποσπόν-
δους ἀνείλοντο. ἀπέθανον δὲ Κορινθίων μὲν ἐν 30
τῇ μάχῃ δώδεκα καὶ διακόσιοι, Ἀθηναίων δὲ ὀλίγῳ
ἐλάσσους πεντήκοντα.

- 45 Ἄραντες δὲ ἐκ τῶν νήσων οἱ Ἀθηναῖοι ἔπλευ-
σαν αὐθημερὸν ἐς Κρομμύωνα τῆς Κο-
ρινθίας· ἀπέχει δὲ τῆς πόλεως εἴκοσι καὶ
ἐκατὸν σταδίου. καὶ καθορμισάμενοι
τὴν τε γῆν ἐδήωσαν καὶ τὴν νύκτα ἡΐλι- 5
2 σαντο. τῇ δ' ὑστεραία παραπλεύσαντες ἐς τὴν
Ἐπιδaurίαν πρῶτον καὶ ἀπόβασιν τινα ποιησά-
μενοι ἀφίκοντο ἐς Μεθώνην τὴν μεταξὺ Ἐπιδαύρου
καὶ Τροιζήνος, καὶ ἀπολαμβάνοντες τὸν τῆς χερσονή-
3 σου ἰσθμὸν ἐτείχισαν, ἐν ᾧ ἡ Μεθώνη ἐστί, καὶ 10
φρούριον καταστησάμενοι ἐλήστευον τὸν ἔπειτα
χρόνον τὴν τε Τροιζηνίαν γῆν καὶ Ἀλιάδα καὶ
Ἐπιδaurίαν. ταῖς δὲ ναυσίν, ἐπειδὴ ἐξετείχισαν
τὸ χωρίον, ἀπέπλευσαν ἐπ' οἶκον.

- 46 Κατὰ δὲ τὸν αὐτὸν χρόνον, ὃν ταῦτα ἐγίγνετο,
καὶ Εὐρυμέδων καὶ Σοφοκλῆς, ἐπειδὴ ἐκ
τῆς Πύλου ἀπῆραν ἐς τὴν Σικελίαν ναυ-
σὶν Ἀθηναίων, ἀφικόμενοι ἐς Κέρκυραν
ἐστράτευσαν μετὰ τῶν ἐκ τῆς πόλεως 5
ἐπὶ τοὺς ἐν τῷ ὄρει τῆς Ἰστώνης Κερκυ-
ραίων καθιδρυμένους, οἱ τότε μετὰ τὴν
στάσιν διαβάντες ἐκράτουν τε τῆς γῆς
2 καὶ πολλὰ ἔβλαπτον. προσβαλόντες δὲ τὸ μὲν
τείχισμα εἶλον, οἱ δὲ ἄνδρες καταπεφευγότες 10
ἀθρόοι πρὸς μετέωρόν τι ξυνέβησαν, ὥστε τοὺς
μὲν ἐπικούρους παραδοῦναι, περὶ δὲ σφῶν τα ὄπλα

After some
further ope-
rations on
the coast,
they return
home.

CORCYRA.
Eurymedon
and Sopho-
cles arrive,
and join the
popular
party in at-
tacking the
aristocratical
garrison of
Istone. The
oligarchs
surrender.

παραδόντων τὸν Ἀθηναίων δῆμον διαγνῶναι. καὶ
 αὐτοὺς ἐς τὴν νῆσον οἱ στρατηγοὶ τὴν Πτυχίαν ἐς
 φυλακὴν διεκόμισαν ὑποσπόνδους, μέχρι οὗ Ἀθή- 15
 ναζε πεμφθῶσιν, ὥστε ἂν τις ἄλῳ ἀποδιδράσκων
 3 ἅπασιν λελύσθαι τὰς σπονδάς. οἱ δὲ τοῦ δήμου
 προστάται τῶν Κερκυραίων, δεδιότες μὴ οἱ Ἀθη-
 ναῖοι τοὺς ἐλθόντας οὐκ ἀποκτείνωσι, μηχανῶνται
 τοιόνδε τι. τῶν ἐν τῇ νήσῳ πείθουσί τινας ὀλί- 20
 γους, ὑποπέμψαντες φίλους καὶ διδάξαντες ὡς κατ'
 εὔνοιαν δὴ λέγειν, ὅτι κράτιστον αὐτοῖς εἴη ὡς
 τάχιστα ἀποδρᾶναι, πλοῖον δέ τι αὐτοῖς ἐτοιμάσειν
 μέλλειν γὰρ δὴ τοὺς στρατηγούς τῶν Ἀθηναίων
 παραδώσειν αὐτοὺς τῷ δήμῳ τῶν Κερκυραίων.
 47 ὡς δὲ ἔπεισαν, καὶ μηχανησαμένων τὸ The aristo-
 πλοῖον ἐκπλέοντες ἐλήφθησαν, ἐλέλυντό crats are en-
 τε αἱ σπονδαὶ καὶ τοῖς Κερκυραίοις πα- trapped into
 ρεδέδοντο οἱ πάντες. ξυνελάβοντο δὲ τοῦ a violation of
 τοιούτου οὐχ ἥκιστα, ὥστε ἀκριβῆ τὴν the terms of
 5 πρόφασιν γενέσθαι καὶ τοὺς τεχνησαμένους ἀδεέ-
 στερον ἐγχειρῆσαι, οἱ στρατηγοὶ τῶν Ἀθηναίων
 κατάδηλοι ὄντες τοὺς ἄνδρας μὴ ἂν βούλεσθαι
 ὑπ' ἄλλων κομισθέντας, διότι αὐτοῖς ἐς Σικελίαν
 ἔπλεον, τὴν τιμὴν τοῖς ἄγουσι προσποιῆσαι. 10
 2 Παραλαβόντες δὲ αὐτοὺς οἱ Κερκυραῖοι ἐς
 οἶκημα μέγα καθεῖρξαν, καὶ ὕστερον ἐξάγοντες
 κατὰ εἴκοσιν ἄνδρας διήγον διὰ δυοῖν στοίχοις
 ὀπλιτῶν ἐκατέρωθεν παρατεταγμένων, δεδεμένους
 15 τε πρὸς ἀλλήλους καὶ παιομένους καὶ κεντουμένους
 ὑπὸ τῶν παρατεταγμένων, εἴ πού τις τινα ἴδοι
 ἐχθρὸν ἑαυτοῦ· μαστιγοφόροι τε παριόντες ἐπετά-

48 χυνον τῆς ὁδοῦ τοὺς σχολαίτερον προσιόντας. καὶ
 Massacre of the aristocrats. The Athenians pursue their voyage to Sicily. ἐς μὲν ἄνδρας ἐξήκοντα ἔλαθον τοὺς ἐν
 τῷ οἰκήματι τούτῳ τῷ τρόπῳ ἐξαγαγόν-
 τες καὶ διαφθείραντες· ὥοντο γὰρ αὐτοὺς
¹ μεταστήσοντάς ποι ἄλλοσε ἄγειν· ὥς δὲ 5
 ἦσθοντο καὶ τις αὐτοῖς ἐδήλωσεν, τοὺς τε Ἀθη-
 ναίους ἐπεκαλοῦντο καὶ ἐκέλευον σφᾶς, εἰ βούλου-
 ται, αὐτοὺς διαφθεῖρειν, ἔκ τε τοῦ οἰκήματος οὐκέτι
 ἠθέλον ἐξιέναι, οὐδ' ἐσιέναι ἔφασαν κατὰ δύναμιν
² περιόψεσθαι οὐδένα. οἱ δὲ Κερκυραῖοι κατὰ μὲν 10
 τὰς θύρας οὐδ' αὐτοὶ διεννοοῦντο βιάζεσθαι, ἀνα-
 βάντες δὲ ἐπὶ τὸ τέγος τοῦ οἰκήματος καὶ διελόν-
 τες τὴν ὀροφὴν ἔβαλλον τῷ κεράμῳ καὶ ἐτόξεον
³ κάτω. οἱ δὲ ἐφυλάσσοντό τε ὥς ἠδύναντο, καὶ
 ἅμα οἱ πολλοὶ σφᾶς αὐτοὺς διέφθειρον, οἰστούς τε 15
 οὓς ἀφίεσαν ἐκεῖνοι ἐς τὰς σφαγὰς καθιέντες καὶ
 ἐκ κλινῶν τινῶν, αἱ ἔτυχον αὐτοῖς ἐνοῦσαι, τοῖς
 σπάρτοις καὶ ἐκ τῶν ἱματίων παραιρήματα ποιούν-
 τες ἀπαγχόμενοι, παντί ² τε τρόπῳ τὸ πολὺ τῆς
 νυκτός, ἐπεγένετο γὰρ νύξ τῷ παθήματι, ἀναλοῦντες 20
 σφᾶς αὐτοὺς καὶ βαλλόμενοι ὑπὸ τῶν ἄνω διεφθί-
⁴ ρησαν. καὶ αὐτοὺς οἱ Κερκυραῖοι, ἐπειδὴ ἡμέρα
 ἐγένετο, φορμηδὸν ἐπὶ ἀμάξας ἐπιβαλόντες ἀπή-
 γαγον ἔξω τῆς πόλεως. τὰς δὲ γυναῖκας ὅσαι ἐν
 τῷ τειχίσματι ἐάλωσαν ἠνδραποδίσαντο. τοιοῦτόν 25
 μὲν τρόπον οἱ ἐκ τοῦ ὅρους Κερκυραῖοι ὑπὸ τοῦ
 δήμου διεφθάρησαν, καὶ ἡ στάσις πολλὴ γενομένη
 ἐτελεύτησεν ἐς τοῦτο, ὅσα γε κατὰ τὸν πόλεμον
⁵ τόνδε· οὐ γὰρ ἔτι ἦν ὑπόλοιπον τῶν ἐτέρων ὅτι
 καὶ ἀξιόλογον. οἱ δὲ Ἀθηναῖοι ἐς τὴν Σικελίαν, 30

ἵνα περ τὸ πρῶτον ὥρμητο, ἀποπλεύσαντες μετὰ τῶν ἐκεῖ ξυμμάχων ἐπολέμουν.

- 49 Καὶ οἱ ἐν τῇ Ναυπάκτῳ Ἀθηναῖοι καὶ Ἀκαρ-
 νᾶνες ἅμα τελευτῶντος τοῦ θέρους στρα- The Acarna-
nians occupy
Anactorium.
 τευσάμενοι Ἀνακτόριον Κορινθίων πό-
 λιν, ἥ κεῖται ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ
 κόλπου, ἔλαβον προδοσίαν· καὶ ἐκπέμψαντες Κο-
 ρινθίους αὐτοῖς Ἀκαρνᾶνες οἰκήτορες ἀπὸ πάντων
 ἔσχον τὸ χωρίον. καὶ τὸ θέρος ἐτελεύτα.

- 50 Τοῦ δ' ἐπιγιγνομένου χειμῶνος Ἀριστείδης ὁ
 Ἀρχίππου, εἰς τῶν ἀργυρολόγων νεῶν Seizure of a
Persian en-
voy on his
way to
Sparta.
 Ἀθηναίων στρατηγός, αἰ ἐξεπέμφθησαν
 πρὸς τοὺς ξυμμάχους, Ἀρταφέρνην ἄνδρα
 Πέρσην παρὰ βασιλέως πορευόμενον ἐς Λακεδαί-
 2 μονα ξυλλαμβάνει ἐν Ἡϊόνι τῇ ἐπὶ Στρυμόνι. καὶ
 αὐτοῦ κομισθέντος οἱ Ἀθηναῖοι τὰς μὲν ἐπιστολὰς
 μεταγραφόμενοι ἐκ τῶν Ἀσσυρίων γραμμάτων
 ἀνέγνωσαν, ἐν αἷς πολλῶν ἄλλων γεγραμμένων
 κεφάλαιον ἦν πρὸς Λακεδαιμονίους οὐ γιννώσκειν 10
 ὃ τι βούλονται· πολλῶν γὰρ ἐλθόντων πρέσβειων
 3 οὐδένα ταυτὰ λέγειν· εἰ οὖν βούλονται σαφὲς λέ-
 γειν, πέμψαι μετὰ τοῦ Πέρσου ἄνδρας ὡς αὐτόν.
 τὸν δὲ Ἀρταφέρνην ὕστερον οἱ Ἀθηναῖοι ἀπο-
 στέλλουσι τριῆρι ἐς Ἑφесον καὶ πρέσβεις ἅμα· 15
 οἱ πυθόμενοι αὐτόθι βασιλέα Ἀρταξέρξην τὸν
 Ξέρξου νεωστὶ τεθνηκότα, κατὰ γὰρ τοῦτον τὸν
 χρόνον ἐτελεύτησεν, ἐπ' οἴκου ἀνεχώρησαν.

- 51 Τοῦ δ' αὐτοῦ χειμῶνος καὶ Χῖοι τὸ τεῖχος πε-
 ριεῖλον τὸ καινόν, κελευσάντων Ἀθηναίων καὶ
 ὑποπτευσάντων ἐς αὐτούς τι νεωτεριεῖν, ποιη-

σάμενοι μέντοι πρὸς Ἀθηναίους πίστεις καὶ βε-
The Athenians oblige the Chians to dismantle their walls. βαιότητα ἐκ τῶν δυνατῶν μηδὲν περὶ 5
 σφᾶς νεώτερον βουλευσείν. καὶ ὁ χει-
 μὼν ἐτελεύτα καὶ ἑβδομον ἔτος τῷ πο-
 λέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

- 52 Τοῦ δ' ἐπιγιγνομένου θέρους εὐθὺς τοῦ τε ἡλίου
B.C. 424. Rhœtæum and Antandros occupied by Lesbian exiles. ἐκλιπές τι ἐγένετο περὶ νουμηνίαν καὶ
 τοῦ αὐτοῦ μηνὸς ἵσταμένου ἔσεισεν. καὶ
 οἱ Μυτιληναίων φυγάδες καὶ τῶν ἄλλων
 Λεσβίων, ὁρμώμενοι οἱ πολλοὶ ἐκ τῆς ἡπείρου καὶ 5
 μισθωσάμενοι ἔκ τε Πελοποννήσου ἐπικουρικὸν
 καὶ αὐτόθεν ξυναγείραντες, αἰροῦσι Ῥοίτειον καὶ
 λαβόντες δισχιλίους στατήρας Φωκαῖτας ἀπέδο-
 2 σαν πάλιν, οὐδὲν ἀδικήσαντες. καὶ μετὰ τοῦτο
 ἐπὶ Ἀντανδρον στρατεύσαντες προδοσίας γενο- 10
 μένης λαμβάνουσι τὴν πόλιν. καὶ ἦν αὐτῶν ἡ
 διάνοια τίς τε ἄλλας πόλεις τὰς Ἀκταίας καλου-
 μένας, ἃς πρότερον Μυτιληναίων νεμομένων Ἀθη-
 ναῖοι εἶχον, ἐλευθεροῦν, καὶ πάντων μάλιστα τὴν
 3 Ἀντανδρον, καὶ κρατυνάμενοι αὐτήν—ναῦς τε γὰρ 15
 εἰπορία ἦν ποιεῖσθαι αὐτόθεν ξύλων ὑπαρχόντων
 καὶ τῆς Ἰδης ἐπικειμένης, καὶ τῇ ἄλλῃ παρασκευῇ
 —ῥαδίως ἀπ' αὐτῆς ὁρμώμενοι τὴν τε Λέσβον
 ἐγγὺς οὔσαν κακώσειν καὶ τα ἐν τῇ ἡπείρῳ
 Λιολικὰ πολίσματα χειρώσασθαι. καὶ οἱ μὲν 20
 ταῦτα παρασκευάζεσθαι ἔμελλον.

- 53 Ἀθηναῖοι δὲ ἐν τῷ αὐτῷ θέρει ἐξήκοντα ναυσὶ
PELOPONNESUS. Athenian attack on Cythera. καὶ δισχιλίῳσι ὀπλίταις ἵππεῦσί τε ὀλί-
 γοις, καὶ τῶν ξυμμάχων Μιλησίους καὶ
 ἄλλους τινὰς ἀγαγόντες, ἐστράτευσαν

ἐπὶ Κύθηρα· ἐστρατήγει δὲ αὐτῶν Νικίας ὁ Νικη-
 5 ράτου καὶ Νικόστρατος ὁ Διοτρέφους καὶ Αὐτο-
 2 κλῆς ὁ Τολμαίου. τὰ δὲ Κύθηρα νῆσός ἐστιν,
 ἐπὶκειται δὲ τῇ Λακωνικῇ κατὰ Μαλέαν· Λακε-
 δαιμόνιοι δ' εἰσὶ τῶν περιοίκων καὶ Κυθηροδίκης
 ἀρχὴ ἐκ τῆς Σπάρτης διέβαιναν αὐτόσε κατὰ ἔτος, 10
 ὀπλιτῶν τε φρουρὰν διέπεμπον αἰεὶ καὶ πολλήν
 3 ἐπιμέλειαν ἐποιοῦντο. ἦν γὰρ αὐτοῖς τῶν τε ἀπ'
 Αἰγύπτου καὶ Λιβύης ὀλκάδων προσβολή, καὶ
 λησταὶ ἅμα τὴν Λακωνικὴν ἥσσαν ἐλύπουν ἐκ
 θαλάσσης, ἥπερ μόνον οἶόν τ' ἦν κακουργεῖσθαι 15
 πᾶσα γὰρ ἀνέχει πρὸς τὸ Σικελικὸν καὶ Κρητικὸν
 54 πέλαγος. κατασχόντες οὖν οἱ Ἀθηναῖοι The Athenians gar-
rison the
island and
ravage the
coast of the
mainland.
 τῷ στρατῷ, δέκα μὲν ναυσὶ καὶ δισχι-
 λίοις Μιλησίων ὀπλίταις τὴν ἐπὶ θα-
 λάσση πόλιν, Σκάνδειαν καλουμένην, αἰ-
 5 ροῦσι, τῷ δὲ ἄλλῳ στρατεύματι ἀποβάντες τῆς 3
 νήσου ἐς τὰ πρὸς Μαλέαν τετραμμένα ἐχώρουν
 ἐπὶ τὴν ἐπὶ θαλάσση πόλιν τῶν Κυθηρίων, καὶ
 εὖρον εὐθὺς αὐτοὺς ἐστρατοπεδευμένους ἅπαντας.
 2 καὶ μάχης γενομένης ὀλίγον μὲν τινα χρόνον ὑπέ-
 στησαν οἱ Κυθηριοί, ἔπειτα τραπόμενοι κατέφυγον 10
 ἐς τὴν ἄνω πόλιν, καὶ ὕστερον ξυνέβησαν πρὸς
 Νικίαν καὶ τοὺς ξυνάρχοντας Ἀθηναίοις ἐπιτρέ-
 ψαι περὶ σφῶν αὐτῶν πλὴν θανάτου. ἦσαν δὲ
 3 τινες καὶ γενόμενοι τῷ Νικίᾳ λόγοι πρότερον πρὸς 15
 δειότερον τό τε παραντίκα καὶ τὸ ἔπειτα ἰ τῆς
 ὁμολογίας ἐπράχθη αὐτοῖς· ἀνέστησαν γὰρ ἂν οἱ
 Ἀθηναῖοι Κυθηρίους, Λακεδαιμονίους τε ὄντας καὶ

ἐπὶ τῇ Λακωνικῇ τῆς νήσου οὕτως ἐπικειμένης.
 4 μετὰ δὲ τὴν ξύμβασιν οἱ Ἀθηναῖοι τὴν τε Σκάν-
 δειαν τὸ ἐπὶ τῷ λιμένι πόλισμα παραλαβόντες καὶ
 τῶν Κυθήρων φυλακὴν ποιησάμενοι ἔπλευσαν ἔς
 τε Ἀσίνην καὶ Ἔλος καὶ τὰ πλεῖστα τῶν περὶ
 θάλασσαν, καὶ ἀποβάσεις ποιούμενοι καὶ ἐναυλι-
 ζόμενοι τῶν χωρίων οὗ καιρὸς εἶη ἐδῆουν τὴν γῆν 25
 ἡμέρας μάλιστα ἐπτά.

- 55 Οἱ δὲ Λακεδαιμόνιοι ἰδόντες μὲν τοὺς Ἀθη-
 ναίους τὰ Κύθηρα ἔχοντας, προσδεχόμε-
 νοι δὲ καὶ ἐς τὴν γῆν σφῶν ἀποβάσεις
 τοιαύτας ποιήσεσθαι, ἀθρόα μὲν οὐδαμοῦ
 τῇ δυνάμει ἀντετάξαντο, κατὰ δὲ τὴν 5
 2 χώραν φρουρὰς διέπεμψαν, ὅπλιτῶν πλῆθος, ὡς
 ἐκασταχόσε ἔδει, καὶ τὰ ἄλλα ἐν φυλακῇ πολλῇ
 ἤσαν, φοβούμενοι μὴ σφίσι νεώτερόν τι γένηται
 τῶν περὶ τὴν κατάστασιν, γεγεννημένου μὲν τοῦ
 ἐπὶ τῇ νήσῳ πάθους ἀνελπίστου καὶ μεγάλου, 10
 Πύλου δὲ ἐχομένης καὶ Κυθήρων, καὶ πανταχόθεν
 σφᾶς περιεστῶτος πολέμου ταχέος καὶ ἀπροφυ-
 3 λάκτου, ὥστε παρὰ τὸ εἰωθὸς ἱππέας τετρακοσίους
 κατεστήσαντο καὶ τοξότας, ἔς τε τὰ πολεμικά,
 εἴπερ ποτέ, μάλιστα δὴ ὀκνηρότεροι ἐγένοντο, 15
 ξυνεστῶτες παρὰ τὴν ὑπάρχουσαν σφῶν ἰδέαν τῆς
 παρασκευῆς ναυτικῷ ἀγῶνι, καὶ τούτῳ πρὸς Ἀθη-
 ναίους, οἷς τὸ μὴ ἐπιχειρούμενον αἰεὶ ἐλλιπὲς ἦν
 4 τῆς δοκίσεώς τι πράξειν. καὶ ἅμα τὰ τῆς τύχης
 πολλὰ καὶ ἐν ὀλίγῳ ξυμβάντα παρὰ λόγον αὐτοῖς 20
 ἔκπληξιν μεγίστην παρεῖχεν, καὶ ἐδεδίσαν μὴ
 ποτε αὐθις ξυμφορά τις αὐτοῖς περιτύχη οἷα καὶ

Inaction and
discourage-
ment of the
Lacedaemo-
nians.

ἐν τῇ νήσῳ. ἀτολμότεροι δὲ δι' αὐτὸ ἐς τὰς μάχας ἦσαν καὶ πᾶν ὃ τι κινήσειαν ὦντο ἀμαρτήσεσθαι διὰ τὸ τὴν γνώμην ἀνεχέγγυον γεγενῆσθαι ἐκ τῆς 25 πρὶν ἀηθείας τοῦ κακοπραγεῖν.

- 56 Τοῖς δ' Ἀθηναίοις τότε τὴν παραθαλάσσιον
 δηοῦσι τὰ μὲν πολλὰ ἡσύχασαν, ὥς καθ'
 ἐκάστην φρουρὰν γίγνοιτό τις ἀπόβασις, Descents of
the Athe-
nians on
different
points of the
coast.
 πλήθει τε ἐλάσσους ἕκαστοι ἡγούμενοι 5
 εἶναι καὶ ἐν τῷ τοιούτῳ μία δὲ φρουρά,
 ἥπερ καὶ ἡμίνατο περὶ Κοτύρταν καὶ Ἀφρο-
 δισίαν, τὸν μὲν ὄχλον τῶν ψιλῶν ἐσκεδασμένον
 ἐφόβησεν ἐπιδρομῇ, τῶν δὲ ὀπλιτῶν δεξαμένων
 ὑπεχώρησε πάλιν, καὶ ἄνδρες τέ τινες ἀπέθανον
 αὐτῶν ὀλίγοι καὶ ὕπλα ἐλήφθη, τροπαῖόν τε 10
 στήσαντες οἱ Ἀθηναῖοι ἀπέπλευσαν ἐς Κίθηρα.
 3 ἐκ δὲ αὐτῶν περιέπλευσαν ἐς Ἐπίδαυρον τὴν Λι-
 μηράν, καὶ δηώσαντες μέρος τι τῆς γῆς ἀφικιοῦν-
 ται ἐπὶ Θυρέαν, ἣ ἐστὶ μὲν τῆς Κυνοσουρίας γῆς
 καλουμένης, μεθορία δὲ τῆς Ἀργείας καὶ Λακωνι- 15
 4 κῆς· νεμόμενοι δὲ αὐτὴν ἔδοσαν Λακεδαιμόνιοι
 Αἰγινήταις ἐκπεσοῦσιν ἐνοικεῖν διὰ τε τὰς ὑπὸ τὸν
 σεισμὸν σφίσι γενομένας καὶ τῶν Εἰλώτων τὴν
 ἐπανάστασιν εὐεργεσίας, καὶ ὅτι Ἀθηναίων ὑπα-
 κούοντες ὅμως πρὸς τὴν ἐκείνων γνώμην αἰεὶ ἔστα- 20
 57 σαν. προσπλέοντων οὖν ἔτι τῶν Ἀθη- They attack
and destroy
Thyrea,
where the
Aeginetan
exiles were
settled.
 ναίων οἱ Αἰγινήται τὸ μὲν ἐπὶ τῇ θα-
 λάσσει ὃ ἔτυχον οἰκοδομοῦντες τεῖχος
 ἐκλείπουσιν, ἐς δὲ τὴν ἄνω πόλιν, ἐν
 ἣ ὥκουν, ἀπεχώρησαν, ἀπέχουσιν σταδίους μά- 5
 1 λιστα δέκα τῆς θαλάσσης. καὶ αὐτοῖς τῶν Λακε-

δαιμονίων ζρουρά μία τῶν περὶ τὴν χώραν, ἥπερ
 καὶ ξυνετείχιζε, ξυνεσελθεῖν μὲν εἰς τὸ τεῖχος οὐκ
 ἠθέλησαν δεομένων τῶν Αἰγινητῶν, ἀλλ' αὐτοῖς
 κίνδυνος ἐφαίνετο εἰς τὸ τεῖχος κατακλῆεσθαι· ἀνα- 10
 χωρήσαντες δὲ ἐπὶ τὰ μετέωρα, ὥς οὐκ ἐνόμιζον
 3 ἀξιόμαχοι εἶναι, ἡσύχαζον. ἐν τούτῳ δὲ οἱ Ἀθη-
 ναῖοι κατασχόντες καὶ χωρήσαντες εὐθύς πάσῃ τῇ
 στρατιᾷ αἰρουῦσι τὴν Θυρέαν· καὶ τὴν τε πόλιν
 κατέκαυσαν καὶ τὰ ἐνόντα ἐξεπόρθησαν, τοὺς τε 15
 Αἰγινήτας, ὅσοι μὲν ἐν χερσὶ διεφθάρησαν, ἄγοντες
 ἀφίκοντο εἰς τὰς Ἀθήνας καὶ τὸν ἄρχοντα ὃς παρ'
 αὐτοῖς ἦν τῶν Λακεδαιμονίων, Τάνταλον τὸν Πα-
 4 τροκλέους· ἐζωγρήθη γὰρ τετρωμένος. ἦγον δέ
 τινες καὶ ἐκ τῶν Κυθήρων ἄνδρας ὀλίγους, οὓς 20
 ἐδόκει ἀσφαλείας ἔνεκα μεταστῆσαι. καὶ τούτους
 μὲν οἱ Ἀθηναῖοι ἐβουλεύσαντο καταθέσθαι εἰς τὰς
 νήσους, καὶ τοὺς ἄλλους Κυθηρίους οἰκοῦντας τὴν
 ἑαυτῶν φόρον τέσσαρα τάλαντα φέρειν, Αἰγινή-
 τας δὲ ἀποκτεῖναι πάντας ὅσοι ἐάλωσαν διὰ τὴν 25
 προτέραν αἰεί ποτε ἔχθραν, Τάνταλον δὲ παρὰ τοὺς
 ἄλλους τοὺς ἐν τῇ νήσῳ Λακεδαιμονίους καταδῆ-
 σαι.

- 58 Τοῦ δ' αὐτοῦ θέρου ἐν Σικελίᾳ Καμαριναίοις
 καὶ Γελάοις ἐκεχειρία γίγνεται πρῶτον
 πρὸς ἀλλήλους· εἴτα καὶ οἱ ἄλλοι Σικε-
 5 λιῶται ξυνελθόντες εἰς Γέλαν, ἀπὸ πα-
 σῶν τῶν πόλεων πρέσβεις, εἰς λόγους κατέστησαν 5
 ἀλλήλοις, εἴ πως ξυναλλαγεῖεν. καὶ ἄλλαι τε
 πολλαὶ γινῶμαι ἐλέγοντο ἐπ' ἀμφοτέρα, διαφερο-
 μένων καὶ ἀξιούντων, ὥς ἕκαστοί τι ἐλασσοῦσθαι

SICILY. Con-
 gress of the
 Sicilian
 Greeks at
 Gela.

ἐνόμιζον, καὶ Ἑρμοκράτης ὁ Ἑρμῶνος Συρακόσιος
ὅσπερ καὶ ἔπεισε μάλιστα αὐτούς, ἐς τὸ κοινὸν ¹⁰
τοιούτους δὴ λόγους εἶπεν.

- 59 Οὐτε πόλεως ὧν ἐλαχίστης, ὧ Σικελιῶται,
τοὺς λόγους ποιήσομαι οὔτε πονουμένης
μάλιστα τῷ πολέμῳ, ἐς κοινὸν δὲ τὴν
δοκοῦσάν μοι βελτίστην γνώμην εἶναι
ἀποφαινόμενος τῇ Σικελίᾳ πάσῃ. καὶ
περὶ μὲν τοῦ πολεμεῖν, ὡς χαλεπὸν, τί
ἂν τις πᾶν τὸ ἐνὸν ἐκλέγων ἐν εἰδόσι μακρηγο-
ροίῃ; οὐδεὶς γὰρ οὔτε ἀμαθία ἀναγκάζεται αὐτὸ
δρᾶν, οὔτε φόβῳ, ἣν οἴηται τι πλεον σχήσειν, ἀπο-
τρέπεται. ξυμβαίνει δὲ τοῖς μὲν τὰ κέρδη μείζω ¹⁰
φαίνεσθαι τῶν δεινῶν, οἱ δὲ τοὺς κινδύνους ἐθέλου-
σιν ὑφίστασθαι πρὸ τοῦ αὐτίκα τι ἐλασσοῦσθαι.
αὐτὰ δὲ ταῦτα εἰ μὴ ἐν καιρῷ τύχοιεν ἐκάτεροι
πράσσοντες, αἱ παραινέσεις τῶν ξυναλλαγῶν ὠφέ-
λιμοι. ὃ καὶ ἡμῖν ἐν τῷ παρόντι πειθομένοις πλεί- ¹⁵
στου ἂν ἄξιον γένοιτο· τὰ γὰρ ἴδια ἕκαστοι εὖ
βουλευόμενοι δὴ θέσθαι τό τε πρῶτον ἐπολεμή-
σαμεν, καὶ νῦν πρὸς ἀλλήλους δι' ἀντιλογιῶν πει-
ρώμεθα καταλλαγῆναι, καὶ ἦν ἄρα μὴ προχωρήσῃ
ἴσον ἐκάστῳ ἔχοντι ἀπελθεῖν, πάλιν πολεμήσομεν. ²⁰
- 60 καίτοι γινῶναι χρὴ ὅτι οὐ περὶ τῶν ἰδίων
μόνον, εἰ σωφρονούμεν, ἡ ξύνοδος ἔσται,
ἀλλ' εἰ ἐπιβουλευομένην τὴν πᾶσαν Σι-
κελίαν, ὡς ἐγὼ κρίνω, ὑπ' Ἀθηναίων
δυνησόμεθα ἔτι διασῶσαι καὶ διαλλακ- ⁵
τὰς πολὺ τῶν ἐμῶν λόγων ἀναγκαιοτέρους περὶ
τῶνδε Ἀθηναίους νομίσαι, οἳ δύναμιν ἔχοντες με-

Speech of
Hermocrates.
His intention
is practical;
to promote
the general
interests of
Sicily.

This is no
time for in-
ternal quar-
rels, when the
whole island
is endangered
by Athenian
aggression.

- γίστην τῶν Ἑλλήνων τὰς τε ἁμαρτίας ἡμῶν τηροῦ-
 σιν, ὀλίγαις ναυσὶ παρόντες, καὶ ὀνόματι ἐννόμῳ
 ξυμμαχίας τὸ φύσει πολέμιον εὐπρεπῶς ἐς τὸ ξυμ- 10
 2 φέρον καθίστανται. πόλεμον γὰρ αἰρομένων ἡμῶν
 καὶ ἐπαγομένων αὐτοὺς, ἄνδρας οἳ καὶ τοὺς μὴ
 ἐπικαλουμένους αὐτοὶ ἐπιστρατεύουσιν, κακῶς τε
 ἡμᾶς αὐτοὺς ποιούντων τέλεσι τοῖς οἰκέλοις, καὶ τῆς
 ἀρχῆς ἅμα προκοπτόντων ἐκείνοις, εἰκός, ὅταν 15
 γνῶσιν ἡμᾶς τετρυχωμένους, καὶ πλεονί ποτε στό-
 λῳ ἐλθόντας αὐτοὺς τάδε πάντα πειράσασθαι ὑπὸ
 61 σφᾶς ποιεῖσθαι. καίτοι τῇ ἑαυτῶν ἐκά-
They do not
 care in reality
 for quarrels
 of races: they
 mean to sub-
 due Sicily. στους, εἰ σωφρονούμεν, χρὴ τὰ μὴ προσ-
 ἦκοντα ἐπικτωμένους μᾶλλον ἢ τὰ ἐτοι-
 μα βλάπτοντας ξυμμάχους τε ἐπάγεσθαι
 καὶ τοὺς κινδύνους προσλαμβάνειν, νομίσαι τε 5
 στάσιν μάλιστα φθείρειν τὰς πόλεις καὶ τὴν Σικε-
 λίαν, ἧς γε οἱ ἔνοικοι ξύμπαντες μὲν ἐπιβουλευό-
 2 μεθα, κατὰ πόλεις δὲ διέσταμεν. ἂ χρὴ γνόντας
 καὶ ἰδιώτην ἰδιώτῃ καταλλαγῇ καὶ πόλιν πόλει,
 καὶ πειρᾶσθαι κοινῇ σῶζειν τὴν πᾶσαν Σικελίαν, 10
 παρεστάναι δὲ μηδενὶ ὥς οἱ μὲν Δωριῆς ἡμῶν
 πολέμιοι τοῖς Ἀθηναίοις, τὸ δὲ Χαλκιδικὸν τῇ
 3 Ἰάδι ξυγγενείᾳ ἀσφαλές. οὐ γὰρ τοῖς ἔθνεσιν
 ὅτι δίχα πέφυκε τοῦ ἑτέρου ἔχθρι ἐπίαςιν, ἀλλὰ
 τῶν ἐν τῇ Σικελίᾳ ἀγαθῶν ἐφίεμενοι, ἂ κοινῇ κε- 15
 κτήμεθα. ἐδήλωσαν δὲ νῦν ἐν τῇ τοῦ Χαλκιδικοῦ
 γένους παρακλήσει· τοῖς γὰρ οὐδεπώποτε σφίσι
 κατὰ τὸ ξυμμαχικὸν προσβοηθήσασιν αὐτοὶ τὸ
 δίκαιον μᾶλλον τῆς ξυνθήκης προθύμως παρέσχον-
 4 το. καὶ τοὺς μὲν Ἀθηναίους ταῦτα πλεονεκτεῖν 20

τε καὶ προνοεῖσθαι πολλή ξυγγνώμη, καὶ οὐ τοῖς ἄρχειν βουλομένοις μέμφομαι ἀλλὰ τοῖς ὑπακούειν ἐτοιμοτέροις οὖσιν· πέφυκε γὰρ τὸ ἀνθρώπειον διὰ παντὸς ἄρχειν μὲν τοῦ εἵκοντος, φυλάσσεσθαι δὲ τὸ ἐπιόν. ὅσοι δὲ γινώσκοντες αὐτὰ μὴ ὀρθῶς 25 προσκοποῦμεν, μηδὲ τοῦτό τις πρεσβύτατον ἦκει κρίνας, τὸ κοινῶς φοβερὸν ἅπαντας εὖ θέσθαι, ἁμαρτάνομεν. τάχιστα δ' ἂν ἀπαλλαγὴ αὐτοῦ γένοιτο, εἰ πρὸς ἀλλήλους ξυμβαίημεν· οὐ γὰρ ἀπὸ τῆς αὐτῶν ὁρμῶνται Ἀθηναῖοι, ἀλλ' ἐκ τῆς 30 τῶν ἐπικαλεσαμένων. καὶ οὕτως οὐ πόλεμος πολέμῳ, εἰρήνῃ δὲ διαφοραὶ ἀπραγμόνως παύονται, οἳ τ' ἐπὶ κλητοὶ εὐπρεπῶς ἄδικοι ἐλθόντες εὐλόγως ἄπρακτοι ἀπίασιν.

62 Καὶ τὸ μὲν πρὸς τοὺς Ἀθηναίους τοσοῦτον ἀγαθὸν εὖ βουλευομένοις εὐρίσκεται· τὴν δὲ ὑπὸ πάντων ὁμολογουμένην ἄριστον Moreover war is uncertain and dangerous in any case. εἶναι εἰρήνην πῶς οὐ χρὴ καὶ ἐν ἡμῖν αὐτοῖς ποιήσασθαι; ἢ δοκεῖτε, εἴ τῷ τι ἔστιν ἀγα- 5 θὸν ἢ εἴ τῳ τὰ ἐναντία, οὐχ ἡσυχία μᾶλλον ἢ πόλεμος τὸ μὲν παύσαι ἂν ἐκατέρῳ, τὸ δὲ ξυνδιασῶσαι, καὶ τὰς τιμὰς καὶ λαμπρότητας ἀκινδυνότερας ἔχειν τὴν εἰρήνην, ἀλλὰ τε ὅσα ἐν μήκει λόγων ἂν τις διέλθοι ὥσπερ περὶ τοῦ πολεμεῖν; 10 ἢ χρὴ σκεψαμένους μὴ τοὺς ἐμοὺς λόγους ὑπεριδεῖν, τὴν δὲ αὐτοῦ τινὰ σωτηρίαν μᾶλλον ἀπ' αὐτῶν προῖδεῖν. καὶ εἴ τις βεβαίως τι ἢ τῷ δικαίῳ ἢ βίᾳ πράξειν οἶεται, τῷ παρ' ἐλπίδα μὴ χαλεπῶς σφαλλέσθω, γνούς ὅτι πλείους ἤδη, καὶ 15 τιμωρίαις μετιόντες τοὺς ἀδικοῦντας καὶ ἐλπίσαν-

τες ἕτεροι δυνάμει τινὶ πλεονεκτήσιν, οἱ μὲν οὐχ ὅσον οὐκ ἡμύναντο ἀλλ' οὐδ' ἐσώθησαν, τοῖς δ' ἀντὶ τοῦ πλέον ἔχειν προσκαταλιπεῖν τὰ αὐτῶν

3 ξυνέβη. τιμωρία γὰρ οὐκ εὐτυχεῖ δικαίως, ὅτι καὶ 20 ἀδικεῖται· οὐδὲ ἰσχύς βέβαιον, διότι καὶ εὐελπι.

τὸ δὲ ἀστάθμητον τοῦ μέλλοντος ὥς ἐπὶ πλείστον κρατεῖ, πάντων τε σφαλερώτατον ὃν ὅμως καὶ χρησιμώτατον φαίνεται· ἐξ ἴσου γὰρ δεδιότες πρυ-

63 μηθία μᾶλλον ἐπ' ἀλλήλους ἐρχόμεθα. καὶ νῦν

Let us there-
fore make
peace and
repel the
common
enemy.

τοῦ ἀφανοῦς τε τούτου διὰ τὸ ἀτέκ-
μαρτον δέος, καὶ διὰ τὸ ἤδη φοβεροὺς
παρόντας Ἀθηναίους, κατ' ἀμφοτέρα ἐκ-
πλαγέντες, καὶ τὸ ἐλλιπὲς τῆς γνώμης 5

ὧν ἕκαστός ἑτι ὥθημεν πράξειν ταῖς κωλύμασι
ταύταις ἱκανῶς νομίσαντες εἰρχθῆναι, τοὺς ἐφε-
στῶτας πολεμίους ἐκ τῆς χώρας ἀποπέμπωμεν,

2 καὶ αὐτοὶ μάλιστα μὲν ἐς αἰδίου ξυμβῶμεν, εἰ δὲ
μή, χρόνον ὥς πλείστον σπείσάμενοι τὰς ἰδίας 10
διαφορὰς ἐς αὐθις ἀναβαλώμεθα. τὸ ξύμπαν τε
δὴ γινώμεν πειθόμενοι μὲν ἐμοὶ πόλιν ἔξοντες ἕκα-
στος ἐλευθέραν, ἀφ' ἧς αὐτοκράτορες ὄντες τὸν εὐ

3 καὶ κακῶς δρῶντα ἐξ ἴσου ἀρετῇ ἀμυνούμεθα· ἣν
δ' ἀπιστήσαντες ἄλλοις ὑπακούσωμεν, οὐ περὶ 15
τοῦ τιμωρήσασθαί τινα, ἀλλὰ καὶ ἄγαν εἰ τύχοι-
μεν, φίλοι μὲν ἂν τοῖς ἐχθίστοις, διάφοροι δὲ οἷς
οὐ χρή κατ' ἀνάγκην γιγνόμεθα.

64 Καὶ ἐγὼ μὲν, ἅπερ καὶ ἀρχόμενος εἶπον, πόλιν

Thus we
shall secure
the indepen-
dence of
Sicily.

τε μεγίστην παρεχόμενος καὶ ἐπιὼν τῷ
μᾶλλον ἢ ἀμυνόμενος, ἀξιῶ προειδό-
μενος αὐτῶν ξυγχωρεῖν, καὶ μὴ τοὺς

ἐναντιους οὕτω κακῶς δρᾶν ὥστε αὐτὸς τὰ πλείω
 βλάπτεσθαι, μηδὲ μωρία φιλονεικῶν ἡγεῖσθαι τῆς
 τε οἰκείας γνώμης ὁμοίως αὐτοκράτωρ εἶναι καὶ ἥς
 οὐκ ἄρχω τύχης, ἀλλ' ὅσον εἰκὸς ἡσσᾶσθαι. καὶ
 τοὺς ἄλλους δικαίῳ ταῦτό μοι ποιῆσαι ὑφ' ὑμῶν
 αὐτῶν καὶ μὴ ὑπὸ τῶν πολεμίων τοῦτο παθεῖν. οὐ- 10
 δὲν γὰρ αἰσχρὸν οἰκείους οἰκείων ἡσσᾶσθαι, ἢ Δω-
 ριέα τινὰ Δωριέως ἢ Χαλκιδέα τῶν ξυγγενῶν, τὸ δὲ
 ξύμπαν γείτονας ὄντας καὶ ξυνοίκους μιᾶς χώρας
 καὶ περιρρύτου, καὶ ὄνομα ἐν κεκλημένους Σικε-
 λιῶτας· οἱ πολεμήσομέν τε, οἶμαι, ἔταν ξυμβῇ, 15
 καὶ ξυγχωρησόμεθά γε πάλιν, καθ' ἡμᾶς αὐτοὺς
 λίγοις κοινοῖς χρώμενοι· τοὺς δὲ ἄλλοφύλους ἐπ-
 ελθόντας ἀθρόοι ἀεὶ, ἦν σωφρονῶμεν, ἀμυνούμεθα,
 εἴπερ καὶ καθ' ἐκάστους βλαπτόμενοι ξύμπαντες
 κινδυνεύομεν· ξυμμάχους δὲ οὐδέποτε τὸ λοιπὸν ἐπ- 20
 αξόμεθα οἷδε διαλλακτάς. τύδε γὰρ ποιοῦντες ἐν τε
 τῷ παρόντι δυοῖν ἀγαθοῖν οὐ στερήσομεν τὴν Σικε-
 λίαν, Ἀθηναίων τε ἀπαλλαγῆναι καὶ οἰκείου πολέ-
 μου, καὶ ἐς τὸ ἔπειτα καθ' ἡμᾶς αὐτοὺς ἐλευθέραν
 νεμούμεθα καὶ ὑπὸ ἄλλων ἡσσον ἐπιβουλευομένην.

65 Τοιαῦτα τοῦ Ἑρμοκράτους εἰπόντος πειθόμενοι
 οἱ Σικελιῶται αὐτοὶ μὲν κατὰ σφᾶς αὐ-
 τοὺς ξυνηνέχθησαν γνώμη, ὥστε ἀπαλ-
 λάσσεσθαι τοῦ πολέμου ἔχοντες ἂ ἕκα-
 στοὶ ἔχουσιν, τοῖς δὲ Καμαριναίοις Μορ-
 γαντίνην εἶναι ἀργύριον τακτὸν τοῖς Συρα-
 2 κοσίοις ἀποδοῦσιν· οἱ δὲ τῶν Ἀθηναίων
 ξύμμαχοι παρακαλέσαντες αὐτῶν τοὺς ἐν τέλει ὄντας
 εἶπον ὅτι ξυμβήσονται καὶ αἱ σπονδαὶ ἔσονται καὶ κεί-

The Sicilian
 Greeks con-
 clude a
 general
 peace. The
 Athenian
 fleet with-
 draws: the
 commanders
 are punished
 on their
 return.

5

νοις κοιναι. ἐπαινεσάντων δὲ αὐτῶν ἐποιοῦντο τὴν 10
 ὁμολογίαν, καὶ αἱ νῆες τῶν Ἀθηναίων ἀπέπλευσαν
 3 μετὰ ταῦτα ἐκ Σικελίας. ἐλθόντας δὲ τοὺς στρα-
 τηγούς οἱ ἐν τῇ πόλει Ἀθηναῖοι τοὺς μὲν φυγῇ
 ἐξημίωσαν, Πυθόδωρον καὶ Σοφοκλέα, τὸν δὲ τρί-
 τον, Εὐρυμέδοντα, χρήματα ἐπράξαντο, ὥς ἐξὸν 15
 αὐτοῖς τὰ ἐν Σικελίᾳ καταστρέψασθαι δώροις
 1 πεισθέντες ἀποχωρήσειαν. οὕτω τῇ παρούσῃ εὐ-
 τυχίᾳ χρώμενοι ἡξίουσιν σφίσι μηδὲν ἐναντιοῦσθαι,
 ἀλλὰ καὶ τὰ δυνατὰ ἐν ἴσῳ καὶ τὰ ἀπορώτερα
 μεγάλη τε ὁμοίως καὶ ἐνδεεστέρα παρασκευῇ κατ- 20
 εργάζεσθαι. αἰτία δ' ἦν ἡ παρὰ λόγον τῶν πλειό-
 νων εὐπραγία αὐτοῖς ὑποτιθεῖσα ἰσχὺν τῆς ἐλ-
 πίδος.

66 Τοῦ δ' αὐτοῦ θέρους Μεγαρῆς οἱ ἐν τῇ πόλει
 MEGARA. The demo-
 cratical lead-
 ers, in fear of
 a revolution,
 negotiate
 with the
 Athenians. πιεζόμενοι ὑπὸ τε Ἀθηναίων τῷ πολέμῳ,
 αἰὲ κατὰ ἔτος ἕκαστον δις ἐσβαλλόντων
 πανστρατιᾶ ἐς τὴν χώραν, καὶ ὑπὸ τῶν
 σφετέρων φυγάδων τῶν ἐκ Πηγῶν, οἳ 3
 στασιασάντων ἐκπεσόντες ὑπὸ τοῦ πλήθους χα-
 λεποὶ ἦσαν ληστεύοντες, ἐποιοῦντο λόγους ἐν
 ἀλλήλοις ὥς χρὴ δεξαμένους τοὺς φεύγοντας μὴ
 2 ἀμφοτέρωθεν τὴν πόλιν φθείρειν. οἱ δὲ φίλοι τῶν
 ἔξω τὸν θρόον αἰσθόμενοι φανερώς μᾶλλον ἢ πρό- 10
 τερον καὶ αὐτοὶ ἡξίουσιν τούτου τοῦ λόγου ἔχεσθαι.
 γνόντες δὲ οἱ τοῦ δήμου προστάται οὐ δυνατὸν τὸν
 δῆμον ἐσόμενον ὑπὸ τῶν κακῶν μετὰ σφῶν καρτε-
 ρεῖν, ποιοῦνται λόγους δείσαντες πρὸς τοὺς τῶν
 Ἀθηναίων στρατηγούς, Ἴπποκράτην τε τὸν Ἀρί- 15
 φρονος καὶ Δημοσθένην τὸν Ἀλκισθέους, βουλό-

μενοι ἐνδοῦναι τὴν πόλιν, καὶ νομίζοντες ἐλάσσω
 σφίσι τὸν κίνδυνον ἢ τοὺς ἐκπεσόντας ὑπὸ σφῶν
 3 κατελθεῖν. ξυνέβησάν τε πρῶτα μὲν τὰ μακρα
 τεῖχη ἐλεῖν Ἀθηναίους—ἦν δὲ σταδίων μάλιστα 2
 ὀκτὼ ἀπὸ τῆς πόλεως ἐπὶ τὴν Νίσαιαν τὸν λιμένα
 αὐτῶν—ὅπως μὴ ἐπιβοηθήσωσιν ἐκ τῆς Νισαίας
 οἱ Πελοποννήσιοι, ἐν ᾗ αὐτοὶ μόνοι ἐφρούρουν
 βεβαιότητος ἔνεκα τῶν Μεγάρων, ἔπειτα δὲ καὶ
 τὴν ἄνω πόλιν πειρᾶσθαι ἐνδοῦναι· ῥᾶον δ' ἤδη 23
 ἔμελλον προσχωρήσειν τούτου γεγενημένου.

67 Οἱ οὖν Ἀθηναῖοι, ἐπειδὴ ἀπὸ τε τῶν ἔργων
 καὶ τῶν λόγων παρεσκεύαστο ἀμφοτέ- Athenian ex-
pedition. The
walls con-
necting Me-
gara with the
port of Ni-
saea are oc-
cupied.
 ροις, ὑπὸ νύκτα πλεύσαντες ἐς Μινῶαν
 τὴν Μεγαρέων νῆσον ὀπλίταις ἐξακο-
 σίοις, ὧν Ἰπποκράτης ἦρχεν, ἐν ὀρύγματι 5
 ἐκαθέζοντο, ὅθεν ἐπλίνθευον τὰ τεῖχη καὶ ἀπεῖχεν
 2 οὐ πολὺ· οἱ δὲ μετὰ τοῦ Δημοσθένους τοῦ
 ἐτέρου στρατηγοῦ Πλαταιῆς τε ψιλοὶ καὶ ἕτεροι
 περίπολοι ἐνήδρευσαν ἐς τὸ Ἐυνάλιον, ὃ ἐστὶν
 ἔλασσον ἄποθεν. καὶ ᾗσθετο οὐδεὶς εἰ μὴ οἱ ἄνδρες 10
 οἷς ἐπιμελὲς ἦν εἰδέναι τὴν νύκτα ταύτην. καὶ
 ἐπειδὴ ἔως ἔμελλε γίνεσθαι, οἱ προδιδόντες τῶν
 Μεγαρέων οὗτοι τοιούνδε ἐποίησαν. ἀκάτιον ἀμ-
 3 φηρικὸν ὡς ληστὰι ἐκ πολλοῦ τεθεραπευκότες
 τὴν ἄνοιξιν τῶν πυλῶν εἰώθεσαν ἐπὶ ἀμάξῃ, 15
 πείθοντες τὸν ἄρχοντα, διὰ τῆς τάφρου κατα-
 κομίζειν τῆς νυκτὸς ἐπὶ τὴν θάλασσαν καὶ ἐκπλεῖν·
 4 καὶ πρὶν ἡμέραν εἶναι πάλιν αὐτὸ τῇ ἀμάξῃ
 κομίσαντες ἐς τὸ τεῖχος κατὰ τὰς πύλας ἐσήγον,
 ὅπως τοῖς ἐκ τῆς Μινῶας Ἀθηναίοις ἀφανῆς δὴ 20

εἷη ἡ φυλακή, μὴ ὄντος ἐν τῷ λιμένι πλοίου
 5 φανεροῦ μηδενός. καὶ τότε πρὸς ταῖς πύλαις ἤδη
 ἦν ἡ ἄμαξα, καὶ ἀνοιχθεῖσων κατὰ τὸ εἰωθὺς ὡς
 τῷ ἀκατίῳ οἱ Ἀθηναῖοι, ἐγίγνετο γὰρ ἀπὸ ξυνθή-
 ματος τὸ τοιοῦτον, ἰδόντες ἔθεον δρόμῳ ἐκ τῆς 25
 ἐνέδρας, βουλόμενοι φθάσαι πρὶν ξυγκλησθῆναι
 πάλιν τὰς πύλας καὶ ἕως ἔτι ἡ ἄμαξα ἐν αὐταῖς
 ἦν, κώλυμα οὐσα προσθεῖναι· καὶ αὐτοῖς ἅμα καὶ
 οἱ ξυμπράσσοντες Μεγαρῆς τοὺς κατὰ τὰς πύλας
 30 φύλακας κτείνουσιν. καὶ πρῶτον μὲν οἱ περὶ τὸν
 Δημοσθένην Πλαταιῆς τε καὶ περίπολοι ἐσέδρα-
 μον οὐ νῦν τὸ τροπαῖόν ἐστι, καὶ εὐθύς ἐντὸς τῶν
 πυλῶν, ἥσθοντο γὰρ οἱ ἐγγύτατα Πελοποννήσιοι,
 μαχόμενοι τοὺς προσβοηθοῦντας οἱ Πλαταιῆς ἐκρά-
 τησαν καὶ τοῖς τῶν Ἀθηναίων ὀπλίταις ἐπιφερυ- 35
 68 μένοις βεβαίους τὰς πύλας παρέσχον· ἔπειτα δὲ
 καὶ τῶν Ἀθηναίων ἤδη ὁ αἰὲν ἐντὸς γιγνόμενος
 χωρεῖ ἐπὶ τὸ τεῖχος. καὶ οἱ Πελοποννή-
 σιοι φρουροὶ τὸ μὲν πρῶτον ἀντισχόντες
 ἡμύνοντο ὀλίγοι καὶ ἀπέθανόν τινες αὐ- 5
 τῶν, οἱ δὲ πλείους ἐς φυγὴν κατέστησαν,
 φοβηθέντες ἐν νυκτί τε πολεμίων προσπεπτωκό-
 των καὶ τῶν προδιδόντων Μεγαρέων ἀντιμαχομένων
 νομίσαντες τοὺς ἅπαντας σφᾶς Μεγαρέας προδε-
 10 δωκέσαι. ξυνέπεσε γὰρ καὶ τὸν τῶν Ἀθηναίων
 κήρυκα ἀφ' ἑαυτοῦ γνώμης κηρῦξαι τὸν βουλούμενον
 ἵεναι Μεγαρέων μετὰ Ἀθηναίων θησόμενον τὰ
 ὕπλα. οἱ δ' ὡς ἤκουσαν οὐκέτι ἀνέμενον, ἀλλὰ
 τῷ ὄντι νομίσαντες κοινῇ πολεμεῖσθαι κατέφυγον
 ἐς τὴν Νισαίαν.

The con-
 spiracy is
 detected in
 time to save
 the city
 itself.

3 Ἄμα δὲ ἔφ, ἐαλωκότων ἤδη τῶν τειχῶν καὶ
 τῶν ἐν τῇ πόλει Μεγαρέων θορυβουμένων, οἱ πρὸς
 τοὺς Ἀθηναίους πράξαντες καὶ ἄλλοι μετ' αὐτῶν,
 πλῆθος ὃ ξυνιῇδει, ἔφασαν χρῆναι ἀνοίγειν τὰς
 4 πύλας καὶ ἐπεξιέναι ἐς μάχην. ξυνέκειτο δὲ αὐ- 20
 τοῖς τῶν πυλῶν ἀνοιχθαισῶν ἐσπίπτειν τοὺς Ἀθη-
 ναίους, αὐτοὶ δὲ διάδηλοι ἔμελλον ἔσεσθαι· λίπα
 γὰρ ἀλείψεσθαι, ὅπως μὴ ἀδικῶνται. ἀσφάλεια
 δὲ αὐτοῖς μᾶλλον ἐγίγνετο τῆς ἀνοίξεως· καὶ γὰρ
 οἱ ἀπὸ τῆς Ἐλευσίνος κατὰ τὸ ξυγκείμενον τετρα- 25
 κισχίλιοι ὀπλίται τῶν Ἀθηναίων καὶ ἱππῆς ἑξα-
 5 κόσιοι οἱ τὴν νύκτα πορευόμενοι παρήσαν. ἀλη-
 λιμμένων δὲ αὐτῶν καὶ ὄντων ἤδη περὶ τὰς πύλας
 καταγορεύει τις ξυνειδῶς τοῖς ἑτέροις τὸ ἐπιβού-
 λευμα. καὶ οἱ ξυστραφέντες ἀθρόοι ἦλθον καὶ οὐκ 30
 ἔφασαν χρῆναι οὔτε ἐπεξιέναι—οὐδὲ γὰρ πρότερόι-
 πω τοῦτο ἰσχύοντες μᾶλλον τολμῆσαι—οὔτε ἐς
 κίνδυνον φανερόν τὴν πόλιν καταγαγεῖν· εἴ τε μὴ
 6 πείσεται τις, αὐτοῦ τὴν μάχην ἔσεσθαι. ἐδήλουν
 δὲ οὐδὲν ὅτι ἴσασι τὰ πρассόμενα, ἀλλ' ὥς τὰ 35
 βέλτιστα βουλευόντες ἰσχυρίζοντο, καὶ ἅμα περὶ
 τὰς πύλας παρέμενον φυλάσσοντες, ὥστε οὐκ ἐγέ-
 69 νετο τοῖς ἐπιβουλευούσι πράξαι ὃ ἔμελλον. γνόν-
 τες δὲ οἱ τῶν Ἀθηναίων στρατηγοὶ ὅτι ἐναντιώμα-
 τι ἐγένετο καὶ τὴν πόλιν βία οὐχ οἷοί τε The Athe-
 70 ἔσονται λαβεῖν, τὴν Νίσαιαν εὐθὺς πε- nians block-
 ριετείχιζον, νομίζοντες, εἰ πρὶν ἐπιβοη- and oblige
 θῆσαί τινας ἐξέλοιεν, θᾶσσον ἂν καὶ τὰ the Pelopon-
 71 Μέγαρα προσχωρῆσαι—παρεγένετο δὲ σίδηρός τε nesian garri- 5
 ἐκ τῶν Ἀθηνῶν ταχὺ καὶ λιθουργοὶ καὶ τᾶλλα son to capi-
 tulate.

² ἐπιτήδεια—ἀρξάμενοι δ' ἀπὸ τοῦ τείχους ὃ εἶχον
καὶ διοικοδομήσαντες τὸ πρὸς Μεγαρέας, ἀπ' ἐκεί- ¹⁰
νου ἐκατέρωθεν ἐς θάλασσαν τῆς Νισαίας, τάφρον
τε καὶ τείχη διελομένη ἡ στρατιά, ἕκ τε τοῦ προ-
αστείου λίθοις καὶ πλίνθοις χρώμενοι, καὶ κόπ-
τοντες τὰ δένδρα καὶ ὕλην ἀπεσταύρουν εἴ πη
δέοιτό τι· καὶ αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις ¹⁵
λαμβάνουσαι αὐταὶ ὑπῆρχον ἔρυμα. καὶ ταύτην
³ μὲν τὴν ἡμέραν ὅλην εἰργάζοντο· τῇ δ' ὑστεραίᾳ
περὶ δεῖλιν τὸ τεῖχος ὅσον οὐκ ἀποτετέλεστο, καὶ
οἱ ἐν τῇ Νισαίᾳ δείσαντες, σίτου τε ἀπορία—ἐφ'
ἡμέραν γὰρ ἐκ τῆς ἄνω πόλεως ἐχρῶντο—καὶ τοὺς ²⁰
Πελοποννησίους οὐ νομίζοντες ταχὺ ἐπιβοηθήσειν,
τοὺς τε Μεγαρέας πολεμίους ἡγούμενοι, ξυνέβη-
σαν τοῖς Ἀθηναίοις ῥητοῦ μὲν ἕκαστον ἀργυρίου
ἀπολυθῆναι ὅπλα παραδόντας, τοῖς δὲ Λακεδαιμο-
νίοις, τῷ τε ἄρχοντι καὶ εἴ τις ἄλλος ἐνὴν, χρῆ- ²⁵
⁴ σθαι Ἀθηναίους ὃ τι ἂν βούλωνται. ἐπὶ τούτοις
ὁμολογήσαντες ἐξῆλθον. καὶ οἱ Ἀθηναῖοι τὰ μα-
κρὰ τείχη ἀπορρήξαντες ἀπὸ τῆς τῶν Μεγαρέων
πόλεως καὶ τὴν Νίσαιαν παραλαβόντες τὰλλα
παρεσκευάζοντο.

70 Βρασίδας δὲ ὁ Τέλλιδος Λακεδαιμόνιος κατὰ
τοῦτον τὸν χρόνον ἐτύγχανε περὶ Σι-
κυνῶνα καὶ Κόρινθον ὦν, ἐπὶ Θράκης
στρατείαν παρασκευαζόμενος. καὶ ὥς
ᾤσθητο τῶν τειχῶν τὴν ἄλωσιν, δείσας ³
περί τε τοῖς ἐν τῇ Νισαίᾳ Πελοποννησίοις καὶ μὴ
τὰ Μέγαρα ληφθῆ, πέμπει ἔς τε τοὺς Βοιωτοὺς
κελεύων κατὰ τάχος στρατιᾷ ἀπαντῆσαι ἐπὶ Τρι-

Brasidas
collects
troops, and
marches
to secure
Megara.

- ποδίσκον—ἔστι δὲ κώμη τῆς Μεγαρίδος ὄνομα
 τοῦτο ἔχουσα ὑπὸ τῷ ὄρει τῇ Γερανίᾳ—καὶ αὐτὸς 10
 ἔχων ἦλθεν ἑπτακοσίους μὲν καὶ δισχιλίους Κο-
 ρινθίων ὀπλίτας, Φλιασίων δὲ τετρακοσίους, Σι-
 κυωνίων δὲ ἑξακοσίους καὶ τοὺς μεθ' αὐτοῦ ὅσοι
 ἤδη ξυνειλεγμένοι ἦσαν, οἰόμενος τὴν Νίσαιαν εἶ-
 3 καταλήψεσθαι ἀνάλωτον. ὥς δὲ ἐπύθετο—ἔτυχε 15
 γὰρ νυκτὸς ἐπὶ τὸν Τριποδίσκον ἐξελθὼν—ἀπο-
 λέξας τριακοσίους τοῦ στρατοῦ, πρὶν ἔκπυστος
 γενέσθαι, προσῆλθε τῇ τῶν Μεγαρέων πόλει λα-
 θὼν τοὺς Ἀθηναίους ὄντας περὶ τὴν θάλασσαν,
 βουλόμενος μὲν τῷ λόγῳ καὶ ἅμα, εἰ δύναίτο, ἔργῳ 20
 τῆς Νισαίας πειρᾶσαι, τὸ δὲ μέγιστον, τὴν τῶν
 Μεγαρέων πόλιν εἰσελθὼν βεβαιώσασθαι. καὶ
 ἡξίου δέξασθαι σφᾶς, λέγων ἐν ἐλπίδι εἶναι ἀνα-
 71 λαβεῖν Νίσαιαν. αἱ δὲ τῶν Μεγαρέων στάσεις
 φοβούμεναι οἱ μὲν μὴ τοὺς φεύγοντας σφίσιν ἐσα-
 γαγὼν αὐτοὺς ἐκβάλλῃ, οἱ δὲ μὴ αὐτὸ The Mega-
 τοῦτο ὁ δῆμος δείσας ἐπίθηται σφίσι rians do not
 καὶ ἡ πόλις ἐν μάχῃ καθ' αὐτὴν οὔσα admit him,
 ἐγγὺς ἐφεδρευόντων Ἀθηναίων ἀπόλη- but wait to
 5 ται, οὐκ ἐδέξαντο, ἀλλ' ὑμφοτέροις ἐδόκει ἡσυχά- see the
 2 σασι τὸ μέλλον περιυδεῖν· ἡλπιζον γὰρ καὶ μάχην course of
 ἐκάτεροι ἔσεσθαι τῶν τε Ἀθηναίων καὶ τῶν προσ- events.
 βοηθησάντων, καὶ οὕτω σφίσιν ἀσφαλεστέως 10
 ἔχειν, οἷς τις εἶη εὖνους, κρατήσασι προσχωρήσαι.
 ὁ δὲ Βρασίδης ὥς οὐκ ἔπειθεν, ἀνεχώρησε πάλιν
 εἰς τὸ ἄλλο στράτευμα.
- 72 Ἄμα δὲ τῇ ἑῷ οἱ Βοιωτοὶ παρῆσαν, διανενοη-
 μένοι μὲν καὶ πρὶν Βρασίδαν πέμψαι βοηθεῖν

ἐπὶ τὰ Μεγαρα, ὥς οὐκ ἀλλοτρίου ὄντος τοῦ κιν-

The
Boeotians
reinforce
Brasidas.
Indecisive
cavalry
action.

δύνου, καὶ ἤδη ὄντες πανστρατιᾷ Πλα-
ταιᾷσιν· ἐπειδὴ δὲ καὶ ἦλθεν ὁ ἄγγελος, 5
πολλῷ μᾶλλον ἐρρώσθησαν, καὶ ἀπο-
στείλαντες διακοσίους καὶ δισχιλίους

ὀπλίτας καὶ ἱππέας ἑξακοσίους τοῖς πλείοσιν

1 ἀπῆλθον πάλιν. παρίντος δὲ ἤδη ξύμπαντος
τοῦ στρατεύματος, ὀπλιτῶν οὐκ ἔλασσον ἑξα- 10

κισχιλίων, καὶ τῶν Ἀθηναίων τῶν μὲν ὀπλιτῶν

περὶ τὴν Νίσαιαν ὄντων καὶ τὴν θάλασσαν ἐν

τάξει, τῶν δὲ ψιλῶν ἀνὰ τὸ πεδίου ἐσκεδασμένων,

οἱ ἱππῆς οἱ τῶν Βοιωτῶν ἀπροσδοκήτοις ἐπιπε-

3 σόντες τοῖς ψιλοῖς ἔτρεψαν ἐπὶ τὴν θάλασσαν· ἐν 15

γὰρ τῷ πρὸ τοῦ οὐδεμίας βοήθειά πω τοῖς Μεγα-

ρεῦσιν οὐδαμόθεν ἐπῆλθεν. ἀντεπεξελάσαντες δὲ

καὶ οἱ τῶν Ἀθηναίων ἐς χεῖρας ἤεσαν, καὶ ἐγένετο

ἱππομαχία ἐπὶ πολὺ, ἐν ᾗ ἀξιούσιν ἐκάτεροι οὐχ

ἥσσους γενέσθαι. τὸν μὲν γὰρ ἵππαρχον τῶν Βοιω- 20

τῶν καὶ ἄλλους τινὰς οὐ πολλοὺς πρὸς αὐτὴν τὴν

Νίσαιαν ¹προσελάσαντας οἱ Ἀθηναῖοι καὶ ἀπο-

4 κτείναντες ἐσκύλευσαν, καὶ τῶν τε νεκρῶν τούτων

κρατήσαντες ὑποσπόνδους ἀπέδωκαν καὶ τροπαῖον

ἔστησαν· οὐ μέντοι ἔν γε τῷ παντὶ ἔργῳ βεβαίως 25

οὐδέτεροὶ τελευτήσαντες ἀπεκρίθησαν, ἀλλ' οἱ μὲν

Βοιωτοὶ πρὸς τοὺς ἑαυτῶν, οἱ δὲ ἐπὶ τὴν Νίσαιαν.

73 Μετὰ δὲ τοῦτο Βρυσίδας καὶ τὸ στράτευμα

ἐχώρουν ἐγγυτέρω τῆς θαλάσσης καὶ τῆς τῶν

Μεγαρέων πόλεως, καὶ καταλαβόντες χωρίον ἐπι-

τήδειον παραταξάμενοι ἡσύχαζον, οἴομενοι σφίσιν

ἐπιέναι τοὺς Ἀθηναίους, καὶ τοὺς Μεγαρέας ἐπι- 3

¹ προσελάσαντες

στάμενοι περιορωμένους ὁποτέρων ἡ νίκη ἔσται.
 1 καλῶς δὲ ἐνόμιζον σφίσιν ἀμφοτέρα ἔχειν, Neither side
 ἅμα μὲν τὸ μὴ ἐπιχειρεῖν προτέρους μηδὲ is willing to
 μάχης καὶ κινδύνου ἐκόντας ἄρξαι, ἐπειδὴ begin a
 γε ἐν φανερῷ ἔδειξαν ἐτοῖμοι ὄντες ἀμύ- general
νεσθαι, καὶ αὐτοῖς ὥσπερ ἀκονιτὶ τὴν engagement.
νίκην δικαίως ἂν τίθεσθαι ἐν τῷ αὐτῷ Brasidas
δὲ καὶ πρὸς τοὺς Μεγαρέας ὀρθῶς ξυμβαίνειν. is admitted
 3 εἰ μὲν γὰρ μὴ ὥφθησαν ἐλθόντες, οὐκ ἂν ἐν into the city
 τύχῃ γίγνεσθαι σφίσιν, ἀλλὰ σαφῶς ἂν ὥσπερ 10 by the oli-
 ἡσσηθέντων στερηθῆναι εὐθὺς τῆς πόλεως· νῦν δὲ garchical
 κἂν τυχεῖν αὐτοὺς Ἀθηναίους μὴ βουλευθέντας faction.
 ἀγωνίζεσθαι, ὥστε ἅμαχῇ ἂν περιγενέσθαι αὐτοῖς
 4 ὧν ἕνεκα ἦλθον ὅπερ καὶ ἐγένετο. οἱ γὰρ Μεγα-
 ρῆς—ὡς οἱ Ἀθηναῖοι ἐτάξαντο μὲν παρὰ τὰ μακρὰ 20
 τεῖχῃ ἐξελθόντες, ἡσύχαζον δὲ καὶ αὐτοὶ μὴ ἐπιόν-
 των, λογιζόμενοι καὶ οἱ ἐκείνων στρατηγοὶ μὴ
 ἀντίπαλον εἶναι σφίσι τὸν κίνδυνον, ἐπειδὴ καὶ τὰ
 πλείω αὐτοῖς προεκεχωρήκει, ἄρξασι μάχης πρὸς
 πλείονας αὐτῶν ἢ λαβεῖν νικήσαντας Μέγαρα ἢ 25
 σφαλέντας τῷ βελτίστῳ τοῦ ὀπλιτικοῦ βλαφθῆ-
 5 ναι, τοῖς δὲ ξυμπάσης τῆς δυνάμεως καὶ τῶν πα-
 ρόντων μέρος ἕκαστον κινδυνεύειν εἰκότως ἐθέλειν
 τολμᾶν· χρόνον δὲ ἐπισχόντες, καὶ ὡς οὐδὲν ἀφ'
 ἑκατέρων ἐπεχειρεῖτο, ἀπῆλθον πρότεροι οἱ Ἀθη- 30
 ναῖοι ἐς τὴν Νίσαιαν καὶ αὖτις οἱ Πελοποννήσιοι
 ὅθεν περ ὠρμήθησαν—οὕτω δὲ τῷ μὲν Βρασίδα
 αὐτῷ καὶ τοῖς ἀπὸ τῶν πόλεων ἄρχουσιν
 οἱ τῶν φευγόντων φίλοι Μεγαρῆς ὡς
 ἐπικρατήσαντι καὶ τῶν Ἀθηναίων οὐκέτι

Oligarchical
government
established
in Megara.

ἐβελησάντων μάχεσθαι, θαρσοῦντες μᾶλλον ἀνοί-
 γουσί τε τὰς πύλας καὶ δεξάμενοι, καταπεπληγ-
 μένων ἤδη τῶν πρὸς τοὺς Ἀθηναίους πραξάντων,
 74 ἐς λόγους ἔρχονται. καὶ ὕστερον ὁ μὲν, διαλυθέν-
 των τῶν ξυμμάχων κατὰ πόλεις, ἐπανελθὼν καὶ
 αὐτὸς ἐς τὴν Κόρινθον τὴν ἐπὶ Θράκης στρατείαν
 παρεσκεύαζεν, ἵνα περ καὶ τὸ πρῶτον ὥρμητο· οἱ
 δὲ ἐν τῇ πόλει Μεγαρῆς, ἀποχωρησάντων καὶ τῶν 5
 Ἀθηναίων ἐπ' οἴκου, ὅσοι μὲν τῶν πραγμάτων
 πρὸς τοὺς Ἀθηναίους μάλιστα μετέσχον, εἰδότες
 2 ὅτι ὥφθησαν εὐθὺς ὑπεξῆλθον, οἱ δὲ ἄλλοι κοινο-
 λογησάμενοι τοῖς τῶν φευγόντων φίλοις κατάγουσι
 τοὺς ἐκ Πηγῶν, ὀρκώσαντες πίστεσι μεγάλαις 10
 μηδὲν μνησικακήσειν, βουλεύσειν δὲ τῇ πόλει τὰ
 ἄριστα. οἱ δὲ ἐπειδὴ ἐν ταῖς ἀρχαῖς ἐγένοντο καὶ
 ἐξέτασιν ὅπλων ἐποιήσαντο, διαστήσαντες τοὺς
 λόχους ἐξελέξαντο τῶν τε ἐχθρῶν καὶ οἱ ἐδόκουν
 μάλιστα ξυμπράξαι τὰ πρὸς τοὺς Ἀθηναίους, ἄν- 15
 3 δρας ὡς ἑκατόν, καὶ τούτων πέρι ἀναγκάσαντες
 τὸν δῆμον ψῆφον φανεράν διενεγκεῖν, ὡς κατεγνώ-
 σθησαν, ἔκτειναν, καὶ ἐς ὀλιγαρχίαν τὰ μάλιστα
 κατέστησαν τὴν πόλιν. καὶ πλείστον δὴ χρόνον
 αὕτη ὑπ' ἐλαχίστων γενομένη ἐκ στάσεως μετά- 20
 στασις ξυνέμεινεν.

75 Τοῦ δ' αὐτοῦ θέρους τῆς Ἀντάνδρου ὑπὸ τῶν
 Antandros is taken by the Athenians. Μυτιληναίων, ὥσπερ διανοοῦντο, μελλού-
 σης κατασκευάζεσθαι, οἱ τῶν ἀργυρολό-
 γων Ἀθηναίων στρατηγοὶ Δημόδοκος καὶ Ἀρι-
 στείδης, ὄντες περὶ Ἑλλήσποντον—ὁ γὰρ τρίτος 5
 αὐτῶν Λάμαχος δέκα ναυσὶν ἐς τὸν Πόντον ἐσε-

πεπλεύκει—ὡς ἡσθάνοντο τὴν παρασκευὴν τοῦ
 2 χωρίου καὶ ἐδόκει αὐτοῖς δεινὸν εἶναι μὴ ὥσπερ
 τὰ Ἄναια ἐπὶ τῇ Σάμῳ γένηται, ἔνθα οἱ φεύγον-
 τες τῶν Σαμίων καταστάντες τοὺς τε Πελοποννη- 10
 σίους ὠφέλουν ἐς τὰ ναυτικὰ κυβερνήτας πέμπον-
 τες καὶ τοὺς ἐν τῇ πόλει Σαμίους ἐς ταραχὴν
 καθίστασαν καὶ τοὺς ἐξιόντας ἐδέχοντο, οὕτω δὴ
 ξυναγείραντες ἀπὸ τῶν ξυμμάχων στρατιὰν καὶ
 πλεύσαντες, μάχῃ τε νικήσαντες τοὺς ἐκ τῆς 15
 Ἀντάνδρου ἐπεξελθόντας, ἀναλαμβάνουσι τὸ χω-
 3 ρίον πάλιν. καὶ οὐ πολὺ ὕστερον ἐς τὸν Πόντον
 ἐσπλεύσας Λάμαχος, ἐν τῇ Ἡρακλεώτιδι ὀρμήσας
 ἐς τὸν Κάληκα ποταμὸν ἀπόλλυσι τὰς ναῦς, ὕδα-
 τος ἄνωθεν γενομένου καὶ κατελθόντος αἰφνιδίου 20
 τοῦ ρεύματος. αὐτὸς τε καὶ ἡ στρατιὰ πεζῇ διὰ
 Βιθυνῶν Θρακῶν, οἳ εἰσι πέραν ἐν τῇ Ἀσίᾳ,
 ἀφικνεῖται ἐς Χαλκηδόνα τὴν ἐπὶ τῷ στόματι τοῦ
 Πόντου Μεγαρέων ἀποικίαν.

- 76 Ἐν δὲ τῷ αὐτῷ θέρει καὶ Δημοσθένης, Ἀθη-
 ναίων στρατηγός, τεσσαράκοντα ναυσὶν
 ἀφικνεῖται ἐς Ναύπακτον, εὐθὺς μετὰ
 τὴν ἐκ τῆς Μεγαρίδος ἀναχώρησιν. τῷ
 γὰρ Ἰπποκράτει καὶ ἐκείνῳ τὰ Βοιωτία
 5 πράγματα ἀπὸ τινων ἀνδρῶν ἐν ταῖς πόλεσιν
 ἐπράσσετο, βουλομένων μεταστῆσαι τὸν κόσμον
 καὶ ἐς δημοκρατίαν, ὥσπερ οἱ Ἀθηναῖοι, τρέφαι.
 2 καὶ Πτοιοδώρου μάλιστ' ἀνδρὸς φυγίδος ἐκ Θη-
 βῶν ἐσηγουμένου τάδε αὐτοῖς παρεσκευάσθη 10
 Σίφας μὲν ἔμελλόν τινες προδώσειν· αἱ δὲ Σίφαί
 εἰσι τῆς Θεσπικῆς γῆς ἐν τῷ Κρισαίῳ κόλπῳ ἐπι-

ΒΟΙΩΤΙΑ.
 Plot to set
 up a demo-
 cracy with
 the aid of
 Athens.

✓ θαλασσίδιοι. Χαιρώνειαν δέ, ἢ ἐς Ὀρχομενὸν
 τὸν Μινύειον πρότερον καλούμενον νῦν δὲ Βοιω-
 τιον ξυντελεῖ, ἄλλοι ἐξ Ὀρχομενοῦ ἐνεδίδοσαν·¹⁵
³ καὶ οἱ Ὀρχομενίων φυγάδες ξυνέπρασσον τὰ μά-
 λιστα καὶ ἄνδρας ἐμισθοῦντο ἐκ Πελοποννήσου,
 ἔστι δὲ ἡ Χαιρώνεια ἔσχατον τῆς Βοιωτίας πρὸς
 τῇ Φανοτίδι τῆς Φωκίδος, καὶ Φωκέων μετεῖχόν
 τινες. τοὺς δὲ Ἀθηναίους ἔδει Δήλιον καταλαβεῖν²⁰
 τὸ ἐν τῇ Ταναγραίᾳ πρὸς Εὐβοίαν τετραμμένον
 Ἀπόλλωνος ἱερόν, ἅμα δὲ ταῦτα ἐν ἡμέρᾳ ῥητῇ
 γίνεσθαι, ὅπως μὴ ξυμβοηθήσωσιν ἐπὶ τὸ Δήλιον
 οἱ Βοιωτοὶ ἀθρόοι, ἀλλ' ἐπὶ τὰ σφέτερα αὐτῶν
⁴ ἕκαστοι κινούμενα. καὶ εἰ κατορθοῖτο ἡ πεῖρα καὶ²⁵
 τὸ Δήλιον τειχισθεῖν, ῥαδίως ἥλπιζον, εἰ καὶ μὴ
 παραυτίκα νεωτερίζοιτό τι τῶν κατὰ τὰς πολιτείας
 τοῖς Βοιωτοῖς, ἐχομένων τούτων τῶν χωρίων καὶ
 ληστευομένης τῆς γῆς καὶ οὔσης ἐκάστοις διὰ
 βραχείας ἀποστροφῆς, οὐ μενεῖν κατὰ χώραν τὰ³⁰
 πράγματα, ἀλλὰ χρόνῳ τῶν Ἀθηναίων μὲν προσ-
 ιόντων τοῖς ἀφεστηκόσι, τοῖς δὲ οὐκ οὔσης ἀθρόας
 τῆς δυνάμεως καταστήσειν αὐτὰ ἐς τὸ ἐπιτήδειον.
⁷⁷ ἡ μὲν οὖν ἐπιβουλὴ τοιαύτη παρεσκευάζετο· ὁ δὲ
 Demosthenes is sent to Naupactus to organize forces. Ἴπποκράτης αὐτὸς μὲν ἐκ τῆς πόλεως
 δύναμιν ἔχων, ὅποτε καιρὸς εἴη, ἔμελλε
 στρατεῦειν ἐς τοὺς Βοιωτοὺς, τὸν δὲ Δη-
 μοσθένην προαπέστειλε ταῖς τεσσαράκοντα ναυσὶν⁵
 ἐς τὴν Ναύπακτον, ὅπως ἐξ ἐκείνων τῶν χωρίων
 στρατὸν ξυλλέξας Ἀκαρνάνων τε καὶ τῶν ἄλλων
 ξυμμάχων πλέοι ἐπὶ τὰς Σίφας ὡς προδοθησομέ-
 νας· ἡμέρα δ' αὐτοῖς εἶρητο ἢ ἔδει ἅμα ταῦτα

* πράσσειν. καὶ ὁ μὲν Δημοσθένης ἀφικόμενος, 10
 Οἰνιάδας δὲ ὑπὸ τε Ἀκαρνάνων πάντων κατηναγ-
 κασμένους καταλαβὼν ἐς τὴν Ἀθηναίων ξυμμα-
 χίαν, καὶ αὐτὸς ἀναστήσας τὸ ξυμμαχικὸν τὸ
 ἐκείνῃ πᾶν, ἐπὶ Σαλύνθιον καὶ Ἀγραιούς στρατεύ-
 σας πρῶτον καὶ προσποιησάμενος τὰλλα ἤτοι- 15
 μάζετο ὡς ἐπὶ τὰς Σίφας, ὅταν δέῃ, ἀπαντησό-
 μενος.

78 Βρασίδας δὲ κατὰ τὸν αὐτὸν χρόνον τοῦ θέρους
 πορευόμενος ἑπτακοσίοις καὶ χιλίοις BRASIDAS
passes
through
Thessaly
 ὑπλίταις ἐς τὰ ἐπὶ Θράκης, ἐπειδὴ ἐγένε-
 το ἐν Ἡρακλείᾳ τῇ ἐν Τραχίνι καί, προ-
 πέμψαντος αὐτοῦ ἄγγελον ἐς Φάρσαλον παρὰ τοὺς 5
 ἐπιτηδείους, ἀξιούντος διάγειν ἑαυτὸν καὶ τὴν
 στρατιάν, ἦλθον ἐς Μελιτίαν τῆς Ἀχαΐας Πάναι-
 ρός τε καὶ Δῶρος καὶ Ἱππολοχίδας καὶ Τορύλαος
 καὶ Στρόφακος, πρόξενος ὧν Χαλκιδέων, τότε δὴ
 * ἐπορεύετο. ἦγον δὲ καὶ ἄλλοι Θεσσαλῶν αὐτὸν 10
 καὶ ἐκ Λαρίσης Νικονίδας, Περδίκκα ἐπιτήδειος
 ὢν. τὴν γὰρ Θεσσαλίαν ἄλλως τε οὐκ εὐπορον ἦν
 διῖεναι ἄνευ ἀγωγοῦ καὶ μετὰ ὅπλων γε δὴ καὶ
 τοῖς πᾶσιν γε ὁμοίως Ἑλλησιν ὑποπτον καθεστή-
 3 κει τὴν τῶν πέλας μὴ πείσαντας διῖεναι· τοῖς τε 15
 Ἀθηναίοις αἰεὶ ποτε τὸ πλῆθος τῶν Θεσσαλῶν
 εἵνουν ὑπῆρχεν· ὥστε εἰ μὴ δυναστεία μᾶλλον ἢ
 ἰσονομία ἐχρῶντο τὸ ἐγχώριον οἱ Θεσσαλοί, οὐκ
 ἂν ποτε προῆλθεν· ἐπεὶ καὶ τότε πορευομένῳ αὐτῷ
 ἀπαντήσαντες ἄλλοι τῶν τάναντία τούτοις βουλο- 20
 μένων ἐπὶ τῷ Ἐνιπεὶ ποταμῷ ἐκώλυνον, καὶ ἀδικεῖν
 4 ἔφασαν ἄνευ τοῦ πάντων κοινοῦ πορευόμενον. οἱ

δὲ ἄγοντες οὔτε ἀκόντων ἔφασαν διάξειν, αἰφνί-
 διόν τε παραγενόμενον ξένοι ὄντες κομίζειν. ἔλεγε
 δὲ καὶ αὐτὸς ὁ Βρασίδης τῇ Θεσσαλῶν γῇ καὶ 25
 αὐτοῖς φίλος ὦν ἵεναι, καὶ Ἀθηναίοις πολεμίοις
 οὔσι καὶ οὐκ ἐκείνοις ὅπλα ἐπιφέρειν· Θεσσαλοῖς
 τε οὐκ εἰδέναι καὶ Λακεδαιμονίοις ἔχθραν οὔσαν
 ὥστε τῇ ἀλλήλων γῇ μὴ χρῆσθαι· νῦν τε ἀκόντων
 ἐκείνων οὐκ ἂν προελθεῖν, οὐδὲ γὰρ ἂν δύνασθαι, 30
 5 οὐ μέντοι ἀξιοῦν γε εἶργεσθαι. καὶ οἱ μὲν ἀκού-
 σαντες ταῦτα ἀπῆλθον, ὁ δέ, κελευόντων τῶν ἀγω-
 γῶν, πρὶν τι πλεόν ξυστῆναι τὸ κωλύσον, ἐχώρει
 οὐδὲν ἐπισχὼν δρόμῳ. καὶ ταύτῃ μὲν τῇ ἡμέρᾳ
 ἣ ἐκ τῆς Μελιτίας ἀφώρμησεν ἐς Φάρσαλόν τε 35
 ἐτέλεσε καὶ ἐστρατοπεδεύσατο ἐπὶ τῷ Ἀπιδανῷ
 ποταμῷ, ἐκείθεν δὲ ἐς Φάκιον καὶ ἐξ αὐτοῦ ἐς
 Περαιβίαν. ἀπὸ δὲ τούτου ἤδη οἱ μὲν τῶν Θεσσα-
 λῶν ἀγωγοὶ πάλιν ἀπῆλθον, οἱ δὲ Περαιβοὶ αὐτόν,
 ὑπήκοοι ὄντες Θεσσαλῶν, κατέστησαν ἐς Δίον 40
 τῆς Περδίκκου ἀρχῆς, ὃ ὑπὸ τῷ Ὀλύμπῳ Μακε-
 79 δονίας πρὸς Θεσσαλοὺς πόλισμα κεῖται. τούτῳ
 τῷ τρόπῳ Βρασίδης Θεσσαλίαν φθάσας
 διέδραμε πρὶν τινα κωλύειν παρασκευά-
 σασθαι, καὶ ἀφίκετο ὡς Περδίκκαν καὶ
 ἐς τὴν Χαλκιδικήν. ἐκ γὰρ τῆς Πελοποννήσου, 5
 ὡς τὰ τῶν Ἀθηναίων εὐτύχει, δείσαντες οἳ τε ἐπὶ
 Θράκης ἀφεστῶτες Ἀθηναίων καὶ Περδίκκας ἐξή-
 γαγον τὸν στρατόν, οἱ μὲν Χαλκιδῆς νομίζοντες
 ἐπὶ σφῆς πρῶτον ὀρμήσειν τοὺς Ἀθηναίους—καὶ
 10 ἅμα αἱ πλησιόχωροι πόλεις αὐτῶν αἱ οὐκ ἀφεστη-
 κυῖαι ξυνεπῆγον κρύφα—Περδίκκας δὲ πολέμιος

He reaches
 the domi-
 nions of
 Perdiccas.

μὲν οὐκ ὦν ἐκ τοῦ φανεροῦ, φοβούμενος δὲ καὶ
 αὐτὸς τὰ παλαιὰ διάφορα τῶν Ἀθηναίων, καὶ
 μάλιστα βουλόμενος Ἀρριβαῖον τὸν Λυγκηστῶν
 βασιλέα παραστήσασθαι. ξυνέβη δὲ αὐτοῖς, ὥστε 15
 ῥᾶον ἐκ τῆς Πελοποννήσου στρατὸν ἐξαγαγεῖν, ἢ
 τῶν Λακεδαιμονίων ἐν τῷ παρόντι κακοπραγία.
 80 τῶν γὰρ Ἀθηναίων ἐγκειμένων τῇ Πε- Reasons why
the Lacedae-
monians pro-
moted the
expedition.
Their cruelty
and treachery
towards the
Heliots.
 λοποννήσῳ καὶ οὐχ ἥκιστα τῇ ἐκείνων
 γῇ, ἥλπιζον ἀποστρέψαι αὐτοὺς μάλι-
 στα, εἰ ἀντιπαραλυποῖεν πέμψαντες ἐπὶ
 τοὺς ξυμμάχους αὐτῶν στρατίαν, ἄλλως τε καὶ 5
 ἐτοίμων ὄντων τρέφειν τε καὶ ἐπὶ ἀποστάσει σφᾶς
 ἐπικαλουμένων. καὶ ἅμα τῶν Εἰλώτων βουλο-
 μένοις ἦν ἐπὶ προφάσει ἐκπέμψαι, μὴ τι πρὸς τὰ
 παρόντα τῆς Πύλου ἔχομένης νεωτερίσωσιν· ἐπεὶ
 καὶ τότε ἔπραξαν φοβούμενοι αὐτῶν τὴν ἰνεότητα 10
 καὶ τὸ πλῆθος·—ἀεὶ γὰρ τὰ πολλὰ Λακεδαιμο-
 νίοις πρὸς τοὺς Εἰλωτας τῆς φυλακῆς πέρι μάλι-
 στα καθεστήκει—προεῖπον αὐτῶν ὅσοι ἀξιούσιν
 ἐν τοῖς πολεμίοις γεγενῆσθαι σφίσιν ἄριστοι, κρί-
 νεσθαι, ὡς ἐλευθερώσοντες, πείραν ποιούμενοι καὶ 15
 ἡγούμενοι τούτους σφίσιν ὑπὸ φρονήματος, οἵπερ
 καὶ ἡξίωσαν πρῶτος ἕκαστος ἐλευθεροῦσθαι, μάλι-
 3 λιστα ἂν καὶ ἐπιθέσθαι· καὶ προκρίναντες ἐς
 δισχιλίους, οἱ μὲν ἐστεφανώσαντό τε καὶ τὰ ἱερὰ
 περιῆλθον ὡς ἡλευθερωμένοι, οἱ δὲ οὐ πολλῷ ὥστε- 20
 ριν ἡφάνισάν τε αὐτοὺς καὶ οὐδεὶς ᾗσθετο ὅτῳ
 τρόπῳ ἕκαστος διεφθάρη. καὶ τότε προθύμως τῷ
 Βρασίδῃ αὐτῶν ξυνέπεμψαν ἑπτακοσίους ὀπλί-
 τας, τοὺς δ' ἄλλους ἐκ τῆς Πελοποννήσου μισθῶ

πείσας ἐξήγαγεν. αὐτόν τε Βρασίδαν ¹βουλόμε-²⁵
νον μάλιστα Λακεδαιμόνιοι ἀπέστειλαν,

81 High charac-
ter of Brasi-
das: his
value to
Sparta.

προϋθυμήθησαν δὲ καὶ οἱ Χαλκιδῆς,
ἄνδρα ἔν τε τῇ Σπάρτῃ δοκοῦντα δρα-
στήριον εἶναι ἐς τὰ πάντα, καὶ ἐπειδὴ

ἐξήλθε πλείστου ἄξιον Λακεδαιμονίοις γενόμενον.

τό τε γὰρ παραυτίκα ἑαυτὸν παρασχὼν δίκαιον ⁵

καὶ μέτριον ἐς τὰς πόλεις ἀπέστησε τὰ πολλά, τὰ

δὲ προδοσίᾳ εἶλε τῶν χωρίων,—ὥστε τοῖς Λακε-

δαιμονίοις γίγνεσθαι ξυμβαίνειν τε βουλομένοις,

ὅπερ ἐποίησαν, ἀνταπόδοσιν καὶ ἀποδοχὴν χωρίων

καὶ τοῦ πολέμου ἀπὸ τῆς Πελοποννήσου λώφῃσιν ¹⁰

² —ἐς τε τὸν χρόνῳ ὕστερον μετὰ τὰ ἐκ Σικελίας

πόλεμον ἢ τότε Βρασίδου ἀρετὴ καὶ ξύνεσις, τῶν

μὲν πείρα αἰσθομένων τῶν δὲ ἀκοῇ νομισάντων,

μάλιστα ἐπιθυμίαν ἐνεποίει τοῖς Ἀθηναίων ξυμ-

μάχοις ἐς τοὺς Λακεδαιμονίους. πρῶτος γὰρ ¹⁵

ἐξελθὼν καὶ δόξας εἶναι κατὰ πάντα ἀγαθὸς ἐλ-

πίδα ἐγκατέλιπε βέβαιον ὥς καὶ οἱ ἄλλοι τοιοῦτοι

εἰσιν.

82 Τότε δ' οὖν ἀφικομένου αὐτοῦ ἐς τὰ ἐπὶ Θρά-

The Athe-
nians declare
war against
Perdiccas.

κης οἱ Ἀθηναῖοι πυθόμενοι τὸν τε Περ-

δίκκαν πολέμιον ποιοῦνται, νομίσαντες

αἴτιον εἶναι τῆς παρόδου, καὶ τῶν ταύτῃ

83 ξυμμάχων φύλακὴν πλέονα κατεστήσαντο. Περ-

δίκκας δὲ Βρασίδαν καὶ τὴν στρατιὰν εὐθύς λαβὼν

μετὰ τῆς ἑαυτοῦ δυνάμεως στρατεύει ἐπὶ Ἀρρι-

βαῖον τὸν Βρομεροῦ, Λυγκηστῶν Μακεδόνων βα-

σιλέα, ὅμορον ὄντα, διαφορᾶς τε αὐτῷ οὔσης καὶ ⁵

βουλόμενος καταστρέψασθαι. ἐπεὶ δὲ ἐγένετο τῷ

¹ βουλόμενοι Hude, Rutherford.

στρατῷ μετὰ τοῦ Βρασίδου ἐπὶ τῇ ἐσβολῇ τῆς
 Λύγκου, Βρασίδης λόγοις ἔφη βούλεσθαι Differences
arise between
Irasidas and
Perdiccas
about Arrhi-
baeus. 10
 πρῶτον ἐλθὼν πρὸ πολέμου Ἀρριβαῖον
 ξύμμαχον Λακεδαιμονίων, ἣν δύνηται,

ποιῆσαι. καὶ γάρ τι καὶ Ἀρριβαῖος ἐπεκηρυ-
 κεύετο, ἐτοῖμος ὢν Βρασίδα μέσῳ δικαστῇ ἐπιτρέ-
 πειν· καὶ οἱ Χαλκιδέων πρέσβεις ξυμπαρόντες
 ἐδίδασκον αὐτὸν μὴ ὑπεξελεῖν τῷ Περδίκκᾳ τὰ
 δεινὰ, ἵνα προθυμοτέρῳ ἔχοιεν καὶ ἐς τὰ ἑαυτῶν 15
 χρῆσθαι. ἅμα δέ τι καὶ εἰρήκεσαν τοιοῦτον οἱ
 παρὰ τοῦ Περδίκκου ἐν τῇ Λακεδαίμονι, ὥς πολλὰ
 αὐτοῖς τῶν περὶ αὐτὸν χωρίων ξύμμαχα ποιήσοι,
 ὥστε ἐκ τοῦ τοιοῦτου κοινῇ μᾶλλον ὁ Βρασίδης
3 τὰ τοῦ Ἀρριβαίου ἡξίου πράσσειν. Περδίκκας 20
 δὲ οὔτε δικαστὴν ἔφη Βρασίδαν τῶν σφετέρων
 διαφορῶν ἀγαγεῖν, μᾶλλον δὲ καθαιρέτην ὢν ἂν
 αὐτὸς ἀποφαίνῃ πολεμίων, ἀδικήσῃν τε εἰ αὐτοῦ
 τρέφοντος τὸ ἥμισυ τοῦ στρατοῦ ξυνέσται Ἀρρι-
 βαῖω. ὁ δὲ ἄκοντος καὶ ἐκ διαφορᾶς ξυγγίγνεται, 25
 καὶ πεισθεὶς τοῖς λόγοις ἀπήγαγε τὴν στρατιὰν
 πρὶν ἐσβαλεῖν ἐς τὴν χώραν. Περδίκκας δὲ μετὰ
 τοῦτο τρίτον μέρος ἂνθ' ἡμίσεος τῆς τροφῆς ἐδί-
 δου, νομίζων ἀδικεῖσθαι.

84 Ἐν δὲ τῷ αὐτῷ θέρει εὐθύς ὁ Βρασίδης, ἔχων
 καὶ Χαλκιδέας, ἐπὶ Ἀκανθὸν τὴν Ἀν-
 δρίων ἀποικίαν ὀλίγον πρὸ τρυγῆτου Brasidas pre-
sents himself
before
Acanthus.
 ἐστράτευσεν. οἱ δὲ περὶ τοῦ δέχεσθαι
 αὐτὸν κατ' ἀλλήλους ἐστασίαζον, οἳ τε μετὰ τῶν 5
 Χαλκιδέων ξυνεπάγοντες καὶ ὁ δῆμος. ὅμως δὲ
 διὰ τοῦ καρποῦ τὸ δέος ἔτι ἔξω ἦντος πεισθὲν τὸ

πλῆθος ὑπὸ τοῦ Βρασίδου δέξασθαι τε αὐτὸν
μόνον καὶ ἀκούσαντας βουλευσασθαι δέχεται· καὶ
καταστάς ἐπὶ τὸ πλῆθος—ἦν δὲ οὐδὲ ἀδύνατος, ὡς 10
Λακεδαιμόνιος, εἰπεῖν—ἔλεγε τοιάδε.

- 85 Ἡ μὲν ἔκπεμψίς μου καὶ τῆς στρατιᾶς ὑπὸ
Λακεδαιμονίων, ᾧ Ἀκάνθιοι, γεγένηται
τὴν αἰτίαν ἐπαληθεύουσα, ἣν ἀρχόμενοι
τοῦ πολέμου προείπομεν, Ἀθηναῖοις
ἐλευθεροῦντες τὴν Ἑλλάδα πολεμήσειν· 5
εἰ δὲ χρόνῳ ἐπήλθομεν, σφαλέντες τῆς
ἀπὸ τοῦ ἐκεῖ πολέμου δόξης, ἥ διὰ
τάχους αὐτοὶ ἄνευ τοῦ ὑμετέρου κινδύνου
ἡλπίσαμεν Ἀθηναίους καθαιρήσειν, μηδεὶς μεμ-
φθῇ· νῦν γάρ, ὅτε παρέσχεν, ἀφιγμένοι καὶ μετὰ 10
ὑμῶν πειρασόμεθα κατεργάζεσθαι αὐτούς. θαυ-
μάζω δὲ τῇ τε ἀποκλήσει μου τῶν πυλῶν καὶ εἰ
μὴ ἀσμένοις ὑμῖν ἀφύγμαι. ἡμεῖς μὲν γὰρ οἱ Λα-
κεδαιμόνιοι οἰόμενοί τε παρὰ ξυμμάχους, καὶ πρὶν
ἔργῳ ἀφικέσθαι, τῇ γοῦν γνώμῃ ἤξειν καὶ βουλο- 15
μένοις ἔσεσθαι, κίνδυνόν τε τοσόνδε ἀνερρίψαμεν
διὰ τῆς ἀλλοτρίας πολλῶν ἡμερῶν ὁδὸν ἰόντες καὶ
3 πᾶν τὸ πρόθυμον παρεχόμενοι· ὑμεῖς δὲ εἴ τι ἄλλο
ἐν νῶ ἔχετε ἢ εἰ ἐναντιώσεσθε τῇ τε ὑμετέρᾳ αὐτῶν
ἐλευθερίᾳ καὶ τῶν ἄλλων Ἑλλήνων, δεινὸν ἂν εἴη. 20
καὶ γὰρ οὐ μόνον ὅτι αὐτοὶ ἀνθίστασθε, ἀλλὰ καὶ
οἷς ἂν ἐπίω, ἡσσόν τις ἐμοὶ πρόσεισι, δυσχερὲς
ποιούμενοι εἰ ἐπὶ οὓς πρῶτον ἦλθον ὑμᾶς, καὶ
πόλιν ἀξιόχρεων παρεχομένους καὶ ξύνεσιν δο-
κούντας ἔχειν, μὴ ἐδέξασθε· καὶ τὴν αἰτίαν οὐχ 25
ἔξω πιστὴν ἀποδεικνύναι, ἀλλ' ἢ ἄδικον τὴν ἐλευ-

His speech.
He is come
as the deli-
verer of
Greece from
Athens.
Why distrust
him? He is
strong
enough to
defend them
against
Athens.

θερίαν ἐπιφέρειν ἢ ἀσθενὴς καὶ ἀδύνατος τιμωρή-
 σαι τὰ πρὸς Ἀθηναίους, ἣν ἐπίωσιν, ἀφίχθαι.
 καίτοι στρατιᾷ γε τῇδ' ἣν νῦν ἐγὼ ἔχω ἐπὶ Νί-
 σαιαν ἐμοῦ βοηθήσαντος οὐκ ἠθέλησαν Ἀθηναῖοι 30
 πλέονες ὄντες προσμῖξαι, ὥστε οὐκ εἰκὸς νηίτη γε
 αὐτοὺς τῷ ἐν Νισαίᾳ στρατῷ ἴσον πλήθος ἐφ'
 86 ὑμᾶς ἀποστείλαι. αὐτὸς τε οὐκ ἐπὶ κακῷ, ἐπ'
 ἐλευθερώσει δὲ τῶν Ἑλλήνων παρελή-
 λυθα, ὅρκοις τε Λακεδαιμονίων καταλα-
 βὼν τὰ τέλη τοῖς μεγίστοις ἢ μὴν οὖς
 ἂν ἔγωγε προσαγάγωμαι ξυμμάχους
 ἔσεσθαι αὐτονόμους, καὶ ἕμα οὐχ ἵνα
 ξυμμάχους ὑμᾶς ἔχωμεν ἢ βία ἢ ἀπάτῃ
 προσλαβόντες, ἀλλὰ τούναντίον ὑμῖν δεδουλωμέ-
 2 νοις ὑπὸ Ἀθηναίων ξυμμαχήσουντες. οὐκ οὐν ἀξιῶ
 οὗτ' αὐτὸς ἵποπτεύεσθαι, πίστει γε διδούς τὰς 10
 μεγίστας, οὐτε τιμωρὸς ἀδύνατος νομισθῆναι,
 προσχωρεῖν δὲ ὑμᾶς θαρσύναντας. καὶ εἴ τις ἰδίᾳ
 τινὰ δεδιὼς ἄρα, μὴ ἐγὼ τισι προσθῶ τὴν πόλιν,
 ἀπρόθυμός ἐστι, πάντων μάλιστα πιστευσάτω.
 3 οὐ γὰρ ξυστασιάσων ἥκω, οὐδ' ἀσαφῆ τὴν ἐλευ- 15
 θερίαν νομίζω ἐπιφέρειν, εἰ τὸ πάτριον παρὲς τὸ
 πλεον τοῖς ὀλίγοις ἢ τὸ ἔλασσον τοῖς πᾶσι δουλώ-
 σαιμι. χαλεπωτέρα γὰρ ἂν τῆς ἀλλοφύλου ἀρχῆς
 εἴη, καὶ ἡμῖν τοῖς Λακεδαιμονίοις οὐκ ἂν ἀντὶ
 πόνων χάρις καθίσταται, ἀντὶ δὲ τιμῆς καὶ 20
 δόξης αἰτία μᾶλλον· οἷς τε τοὺς Ἀθηναίους ἐγ-
 κλήμασι καταπολεμοῦμεν, αὐτοὶ ἂν φαινοίμεθα
 ἐχθίονα ἢ ὁ μὴ ὑποδείξας ἀρετὴν κατακτώμενοι.
 ἀπάτῃ γὰρ εὐπρεπεῖ αἴσχιον τοῖς γε ἐν ἀξιώματι

Sparta is
 pledged to
 respect the
 independence
 of any states
 which may
 join her;
 nor will she 5
 aid one fac-
 tion to the
 injury of
 another.

- πλεονεκτῆσαι ἢ βία ἐμφανεῖ· τὸ μὲν γὰρ ἰσχύος ²⁵
 δικαιώσει, ἣν ἡ τύχη ἔδωκεν, ἐπέρχεται, τὸ δὲ
 γνώμης ἀδίκου ἐπιβουλῇ. οὕτω πολλὴν περιωπὴν
 87 τῶν ἡμῖν ἐς τὰ μέγιστα διαφόρων ποιούμεθα. καὶ
 If such fair proposals are rejected, force must be appealed to. οὐκ ἂν μείζω πρὸς τοῖς ὅρκοις βεβαίωσιν
 λάβοιτε ἢ οἷς τὰ ἔργα ἐκ τῶν λόγων
 ἀναθρούμενα δόκησιν ἀναγκαίαν παρέ-
 χεται ὥς καὶ ξυμφέρει ὁμοίως ὥς εἶπον. εἰ δ' ⁵
 ἐμοῦ ταῦτα προῖσχομένου ἀδύνατοι μὲν φήσετε
 εἶναι, εὖνοι δ' ὄντες ἀξιώσετε μὴ κακούμενοι διω-
 θεῖσθαι, καὶ τὴν ἐλευθερίαν μὴ ἀκίνδυνον ὑμῖν
 φαίνεσθαι, δίκαιόν τε εἶναι, οἷς καὶ δυνατὸν δέχε-
 σθαι αὐτὴν τούτοις καὶ ἐπιφέρειν, ἄκοντα δὲ μη- ¹⁰
² δένα προσαναγκάζειν, μάρτυρας μὲν θεοὺς καὶ
 ἥρωας τοὺς ἐγχωρίους ποιήσομαι ὥς ἐπ' ἀγαθῷ
 ἥκων οὐ πείθω, γῆν δὲ τὴν ὑμετέραν δηῶν πειρά-
 σομαι βιάζεσθαι, καὶ οὐκ ἀδικεῖν ἔτι νομιῶ, προσ-
 εῖναι δέ τί μοι καὶ κατὰ δύο ἀνάγκας τὸ εὖλογον, ¹⁵
 τῶν μὲν Λακεδαιμονίων, ὅπως μὴ τῷ ὑμετέρῳ εὖνῳ,
 εἰ μὴ προσαχθήσεσθε, τοῖς ἀπὸ ὑμῶν χρήμασι
 φερομένοις παρ' Ἀθηναίους βλάπτωνται, οἱ δὲ
 "Ἕλληνες ἵνα μὴ κωλύωνται ὑφ' ὑμῶν δουλείας
 3 ἀπαλλαγῇναι. οὐ γὰρ δὴ εἰκότως γ' ἂν τάδε ²⁰
 πράσσοιμεν, οὐδὲ ὀφείλομεν οἱ Λακεδαιμόνιοι μὴ
 κοινοῦ τινος ἀγαθοῦ αἰτία τοὺς μὴ βουλομένους
 ἐλευθεροῦν. οὐδ' αὖ ἀρχῆς ἐφιεμέθα, παῦσαι δὲ
 μᾶλλον ἑτέρους σπεύδοντες τοὺς πλείους ἂν ἀδι-
 κοῖμεν, εἰ ξύμπασιν αὐτονομίαν ἐπιφέροντες ὑμᾶς ²⁵
⁴ τοὺς ἐναντιούμενους περιῖδοιμεν. πρὸς ταῦτα
 βουλευέσθε εὖ, καὶ ἀγωνίσασθε τοῖς τε "Ἕλλησιν

ἀρξαι πρῶτοι ἐλευθερίας καὶ αἰδίων δόξαν καταθέσθαι, καὶ αὐτοὶ τὰ τε ἴδια μὴ βλαφθῆναι καὶ
 ξυμπάσῃ τῇ πόλει τὸ κάλλιστον ὄνομα περιθεῖ- 30
 ναι.

88 Ὁ μὲν Βρασίδης τοσαῦτα εἶπεν· οἱ δὲ Ἀκάν-
 θιοι πολλῶν λεχθέντων πρότερον ἐπ'
 ἀμφότερα, κρύφα διαψηφισάμενοι, διὰ Acanthus
revolts from
Athens.
Stageirus
follows the
example.
 τε τὸ ἐπαγωγὰ εἰπεῖν τὸν Βρασίδαν καὶ
 περὶ τοῦ καρποῦ φόβῳ ἔγνωσαν οἱ πλείους 5
 ἀφίστασθαι Ἀθηναίων, καὶ πιστώσαντες αὐτὸν
 τοῖς ὅρκοις οὓς τὰ τέλη τῶν Λακεδαιμονίων ὁμό-
 σαντα αὐτὸν ἐξέπεμψαν, ἢ μὴν ἔσεσθαι ξυμμά-
 χους αὐτονόμους οὓς ἂν προσαγάγῃται, οὕτω
 δέχονται τὸν στρατόν. καὶ οὐ πολλῷ ὕστερον 10
 καὶ Στάγειρος, Ἀνδρίων ἀποικία, ξυναπέστη.
 ταῦτα μὲν οὖν ἐν τῷ θέρει τούτῳ ἐγένετο.

89 Τοῦ δ' ἐπιγιγνομένου χειμῶνος εὐθὺς ἀρχομέ-
 νου, ὡς τῷ Ἱπποκράτει καὶ Δημοσθέnei BOEOTIA.
Failure of
the scheme
for a simul-
taneous at-
tempt by
Hippocra-
tes and De-
mosthenes.
 στρατηγοῖς οὖσιν Ἀθηναίων τὰ ἐν τοῖς
 Βοιωτοῖς ἐνεδίδοδοτο, καὶ ἔδει τὸν μὲν
 Δημοσθένην ταῖς ναυσὶν ἐς τὰς Σίφας 5
 ἀπαντῆσαι τὸν δ' ἐπὶ τὸ Δῆλιον, γενο-
 μένης διαμαρτίας τῶν ἡμερῶν ἐς ἃς ἔδει ἀμφοτέ-
 2 ρους στρατεύειν, ὁ μὲν Δημοσθένης, πρότερον
 πλεύσας πρὸς τὰς Σίφας καὶ ἔχων ἐν ταῖς ναυ-
 σὶν Ἀκαρνᾶνας καὶ τῶν ἐκεῖ πολλοὺς ξυμμά- 10
 χων, ἄπρακτος γίγνεται, μηνυθέντος τοῦ ἐπιβου-
 λεύματος ὑπὸ Νικομάχου ἀνδρὸς Φωκέως ἐκ Φα-
 νοτέως, ὃς Λακεδαιμονίοις εἶπεν, ἐκεῖνοι δὲ Βοιω-
 3 τοῖς· καὶ βοηθείας γενομένης πάντων Βοιωτῶν, οὐ

γάρ πω Ἴπποκράτης παρελύπει ἐν τῇ γῇ ὧν, 15
 προκαταλαμβάνονται αἱ τε Σίφαι καὶ ἡ Χαιρώνεια.
 ὥς δὲ ἦσθοντο οἱ πράσσοντες τὸ ἁμάρτημα,
 90 οὐδὲν ἐκίνησαν τῶν ἐν ταῖς πόλεσιν. ὁ δὲ Ἴππο-
Hippocrates occupies Delium. κράτης ἀναστήσας Ἀθηναίους πανδημεί,
 αὐτοὺς καὶ τοὺς μετοίκους καὶ ξένων
 ὅσοι παρήσαν, ὕστερος ἀφικνεῖται ἐπὶ τὸ Δῆ-
 λιον, ἥδη τῶν Βοιωτῶν ἀνακεχωρηκότων ἀπὸ τῶν 5
 Σιφῶν. καὶ καθίσας τὸν στρατὸν Δῆλιον ἐτείχιζε
 2 τοιῶδε τρόπον, τὸ ἱερὸν τοῦ Ἀπόλλωνος. τάφρον
 μὲν κύκλῳ περὶ τὸ ἱερὸν καὶ τὸν νεῶν ἔσκαπτον,
 ἐκ δὲ τοῦ ὀρύγματος ἀνέβαλλον ἀντὶ τείχους τὸν
 χοῦν καὶ σταυροὺς παρακαταπηγνύντες ἄμπελον 10
 κύπτοντες τὴν περὶ τὸ ἱερὸν ἐσέβαλλον καὶ λίθους
 ἅμα καὶ πλίνθον ἐκ τῶν οἰκοπέδων τῶν ἐγγὺς
 καθαιροῦντες, καὶ παντὶ τρόπῳ ἐμετεώριζον τὸ
 3 ἔρυμα. πύργους τε ξυλίνους κατέστησαν ἢ καιρὸς
 ἦν καὶ τοῦ ἱεροῦ οἰκοδόμημα οὐδὲν ὑπῆρχεν· ἥπερ 15
 γὰρ ἦν στοὰ καταπεπτῶκει. ἡμέρα δὲ ἀρξάμενοι
 τρίτῃ ὥς οἰκοθεν ὥρμησαν, ταύτην τε εἰργάζοντο
 καὶ τὴν τετάρτην καὶ τῆς πέμπτης μέχρι ἀρίστου.
 4 ἔπειτα, ὥς τὰ πλεῖστα ἀπετετέλεστο, τὸ μὲν
 στρατόπεδον προαπεχώρησεν ἀπὸ τοῦ Δηλίου 20
 οἶον δέκα σταδίους ὥς ἐπ' οἴκου πορευόμενον, καὶ
 οἱ μὲν ψιλοὶ οἱ πλεῖστοι εὐθύς ἐχώρουν, οἱ δ'
 ὀπλῖται θέμενοι τὰ ὄπλα ἡσύχαζον· Ἴπποκράτης
 δὲ ὑπομένων ἔτι καθίστατο φυλακάς τε καὶ τὰ
 περὶ τὸ προτείχισμα, ὅσα ἦν ὑπόλοιπα, ὥς χρῆν 25
 ἐπιτελέσαι.

91 Οἱ δὲ Βοιωτοὶ ἐν ταῖς ἡμέραις ταύταις ξυνελέ-

γοντο ἐς τὴν Τάναγραν· καὶ ἐπειδὴ ἀπὸ πασῶν
 τῶν πόλεων παρῆσαν καὶ ἡσθάνοντο τοὺς The Boeo-
 tians muster
 in force. Ἀθηναίους προχωροῦντας ἐπ' οἴκου,
 τῶν ἄλλων βοιωταρχῶν, οἳ εἰσιν ἔνδεκα, οὐ ξυνε- 5
 παινούντων μάχεσθαι, ἐπειδὴ οὐκ ἐν τῇ Βοιωτίᾳ
 ἔτι εἰσίν—μάλιστα γὰρ ἐν μεθορίοις τῆς Ὀρωπίας
 οἱ Ἀθηναῖοι ἦσαν ὅτε ἔθεντο τὰ ὄπλα—Παγώνδας
 ὁ Αἰολάδου, βοιωταρχῶν ἐκ Θηβῶν μετ' Ἀριαν-
 θίδου τοῦ Λυσιμαχίδου, καὶ ἡγεμονίας οὔσης αὐτοῦ 10
 βουλόμενος τὴν μάχην ποιῆσαι, καὶ νομίζων ἄμει-
 νον εἶναι κινδυνεῦσαι, προσκαλῶν ἐκάστους κατὰ
 λόχους, ὅπως μὴ ἀθρόοι ἐκλίποιεν τὰ ὄπλα, ἔπειθε
 τοὺς Βοιωτοὺς ἰέναι ἐπὶ τοὺς Ἀθηναίους καὶ τὸν
 ἀγῶνα ποιεῖσθαι, λέγων τοιάδε.

- 92 Χρῆν μὲν, ὦ ἄνδρες Βοιωτοί, μηδ' ἐς ἐπινόϊαν
 τινα ἡμῶν ἐλθεῖν τῶν ἀρχόντων ὡς οὐκ
 εἰκὸς Ἀθηναίοις, ἣν ἄρα μὴ ἐν τῇ Βοιω-
 τίᾳ ἔτι καταλάβωμεν αὐτούς, διὰ μά-
 χης ἐλθεῖν. τὴν γὰρ Βοιωτίαν, ἐκ τῆς
 ὁμόρου ἐλθόντες, τείχος ἐνοικοδομησά-
 5 μνοι μέλλουσι φθεῖρειν, καὶ εἰσὶ δὴ πού πολεμιοί
 ἐν ᾧ τε ἂν χωρίῳ καταληφθῶσι καὶ ὅθεν ἐπελθόν-
 τες πολέμια ἔδρασαν. νυνὶ δ' εἴ τῳ καὶ ἀσφα-
 λέστερον ἔδοξεν εἶναι, μεταγνώτω. οὐ γὰρ τὸ 10
 προμηθές, οἷς ἂν ἄλλος ἐπῆν, περὶ τῆς σφετέρας
 ὁμοίως ἐνδέχεται λογισμὸν καὶ ὅστις τὰ μὲν ἑαυ-
 τοῦ ἔχει, τοῦ πλείονος δὲ ὀρεγόμενος ἐκῶν τινα
 ἐπέρχεται. πάτριόν τε ὑμῖν στρατὸν ἀλλόφυλον
 ἐπελθόντα καὶ ἐν τῇ οἰκείᾳ καὶ ἐν τῇ τῶν πέλας 15
 3 ὁμοίως ἀμύνεσθαι. Ἀθηναίους δὲ καὶ προσέτι

Speech of
 Pagondas,
 urging an
 immediate
 attack, whe-
 ther the Athe-
 nians are
 still in Boeo-
 tia or not.

ὁμόρους ὄντας πολλῶ μάλιστα δεῖ. πρὸς τε γὰρ
 τοὺς ἀστυγείτονας πᾶσι τὸ ἀντίπαλον καὶ ἐλεύθε-
 ρον καθίσταται, καὶ πρὸς τούτους γε δὴ, οἳ καὶ μὴ
 τοὺς ἐγγὺς ἀλλὰ καὶ τοὺς ἄποθεν πειρῶνται δου- 20
 λούσθαι, πῶς οὐ χρή καὶ ἐπὶ τὸ ἔσχατον ἀγῶνος
 ἐλθεῖν;—παράδειγμα δὲ ἔχομεν τοὺς τε ἀντιπέρας
 Εὐβοέας καὶ τῆς ἄλλης Ἑλλάδος τὸ πολὺ ὥς
 4 αὐτοῖς διάκειται—καὶ γινῶναι ὅτι τοῖς μὲν ἄλλοις
 οἱ πλησιόχωροι περὶ γῆς ὅρων τὰς μάχας ποιοῦν- 25
 ται, ἡμῖν δὲ ἐς πᾶσαν, ἣν νικηθῶμεν, εἰς ὅρος οὐκ
 ἀντίλεκτος παγήσεται· εἰσελθόντες γὰρ βία τὰ
 ἡμέτερα ἔξουσιν. τοσούτῳ ἐπικινδυνότεραν ἐτέρων
 3 τὴν παροίκησιν τῶνδε ἔχομεν. εἰώθασί τε οἱ
 ἰσχύος που θράσει τοῖς πέλας, ὥσπερ Ἀθηναῖοι 30
 νῦν, ἐπιόντες τὸν μὲν ἡσυχάζοντα καὶ ἐν τῇ ἑαυτοῦ
 μόνον ἀμυνόμενον ἀδεέστερον ἐπιστρατεύειν, τὸν
 δὲ ἔξω ὅρων προαπαντῶντα, καί, ἣν καιρὸς ἦ, πολέ-
 6 μου ἄρχοντα, ἥσσον ἐτοίμως κατέχειν. πείραν δὲ
 ἔχομεν ἡμεῖς αὐτοῦ ἐς τούσδε· νικήσαντες γὰρ ἐν 35
 Κορωνεῖα αὐτούς, ὅτε τὴν γῆν ἡμῶν στασιαζόντων
 κατέσχον, πολλὴν ἄδειαν τῇ Βοιωτίᾳ μέχρι τούδε
 κατεστήσαμεν. ὦν χρή μνησθέντας ἡμᾶς τοὺς τε
 πρεσβυτέρους ὁμοιωθῆναι τοῖς πρὶν ἔργοις, τοὺς
 τε νεωτέρους, πατέρων τῶν τότε ἀγαθῶν γενομένων 40
 παῖδας, πειρᾶσθαι μὴ αἰσχύναι τὰς προσηκούσας
 7 ἀρετάς, πιστεύσαντας δὲ τῷ θεῷ πρὸς ἡμῶν ἔσε-
 σθαι, οὗ τὸ ἱερὸν ἀνόμως τειχίσαντες νέμονται,
 καὶ τοῖς ἱεροῖς ἃ ἡμῖν θυσαμένοις καλὰ φαίνεται,
 ὁμόσε χωρῆσαι τοῖσδε, καὶ δεῖξαι ὅτι, ὦν μὲν 45
 ἐφίενται, πρὸς τοὺς μὴ ἀμυνομένους ἐπιόντες κτά-

σθωσαν, οἷς δὲ γενναῖον τὴν τε αὐτῶν αἰὲ ἐλευθεροῦν μάχῃ καὶ τὴν ἄλλων μὴ δουλοῦσθαι ἀδίκως, ἀνανταγώνιστοι ἀπ' αὐτῶν οὐκ ἀπίασιν.

- 93 Τοιαῦτα ὁ Παγώνδας τοῖς Βοιωτοῖς παραινέσας ἔπεισεν ἰέναι ἐπὶ τοὺς Ἀθηναίους, καὶ
κατὰ τάχος ἀναστήσας ἤγε τὸν στρατόν· The Boeotians pursue the enemy, and form in order of battle.
ἤδη γὰρ καὶ τῆς ἡμέρας ὀψὲ ἦν. ἐπεὶ δὲ προσέμιξεν ἐγγὺς τοῦ στρατεύματος αὐ-
τῶν, ἐς χωρίον καθίσας ὅθεν, λόφου ὄντος μεταξύ,
οὐκ ἐθεώρουν ἀλλήλους, ἔτασσε τε καὶ παρε-
σκευάζετο ὡς ἐς μάχην. τῷ δὲ Ἴπποκράτει, ὄντι
περὶ τὸ Δήλιον, ὡς αὐτῷ ἠγγέλθη ὅτι Βοιωτοὶ
ἐπέρχονται, πέμπει ἐς τὸ στράτευμα, κελεύων ἐς
τάξιν καθίστασθαι, καὶ αὐτὸς οὐ πολλῷ ὕστερον
ἐπῆλθε, καταλιπὼν ὡς τριακοσίους ἰππέας περὶ
τὸ Δήλιον, ὅπως φύλακές τε ἅμα εἶεν, εἴ τις ἐπίοι
αὐτῷ, καὶ τοῖς Βοιωτοῖς καιρὸν φυλάξαντες ἐπι-
γένονιντο ἐν τῇ μάχῃ. Βοιωτοὶ δὲ πρὸς τούτους
ἀντικατέστησαν τοὺς ἀμυννομένους, καὶ ἐπειδὴ
καλῶς αὐτοῖς εἶχεν, ὑπερεφάνησαν τοῦ λόφου καὶ
ἔθεντο τὰ ὅπλα, τεταγμένοι ὥσπερ ἔμελλον, ὅπλι-
ται ἑπτακισχίλιοι μάλιστα καὶ ψилоὶ ὑπὲρ μυ-
ρίους, ἰππῆς δὲ χίλιοι καὶ πελτασταὶ πεντακόσιοι.
εἶχον δὲ δεξιὸν μὲν κέρασ Θηβαῖοι καὶ οἱ ξύμμοροι
αὐτοῖς, μέσοι δὲ Ἀλιάρτιοι καὶ Κορωναῖοι καὶ
Κωπαιῆς καὶ οἱ ἄλλοι οἱ περὶ τὴν λίμνην· τὸ δὲ
εὐώνυμον εἶχον Θεσπιῆς καὶ Ταναγραῖοι καὶ Ὀρχο-
μένιοι. ἐπὶ δὲ τῷ κέρα ἑκατέρῳ οἱ ἰππῆς καὶ
ψилоὶ ἦσαν. ἐπ' ἀσπίδας δὲ πέντε μὲν καὶ εἴκοσι
Θηβαῖοι ἐτάξαντο, οἱ δὲ ἄλλοι ὡς ἕκαστοι ἔτυχον.

- αὕτη μὲν Βοιωτῶν παρασκευὴ καὶ διάκοσμος ἦν
- 94 The Athenians prepare to resist the attack. Ἀθηναῖοι δὲ οἱ μὲν ὀπλῖται ἐπὶ ὀκτω
 πᾶν τὸ στρατόπεδον ἐτάξαντο, ὄντες
 πλήθει ἰσοπαλεῖς τοῖς ἐναντίοις, ἵππῃς
 δὲ ἐφ' ἐκατέρῳ τῷ κέρα. ψιλοὶ δὲ ἐκ παρασκευῆς
 μὲν ὀπλισμένοι οὔτε τότε παρήσαν οὔτε ἐγένοντο 5
- 2 τῇ πόλει· οἵπερ δὲ ξυνεσέβαλον, ὄντες πολλαπλά-
 σιοι τῶν ἐναντίων, ὁπλοὶ τε πολλοὶ ἠκολούθησαν,
 ἅτε πανστρατιᾶς ξένων τῶν παρόντων καὶ ἀστῶν
 γενομένης, καὶ ὡς τὸ πρῶτον ὥρμησαν ἐπ' οἶκου,
 οὐ παρεγένοντο ὅτι μὴ ὀλίγοι. καθεστῶτων δὲ ἐς 10
 τὴν τάξιν καὶ ἤδη μελλόντων ξυνιέναι, Ἴπποκρά-
 τῆς ὁ στρατηγὸς ἐπιπαριῶν τὸ στρατόπεδον τῶν
 Ἀθηναίων παρεκελεύετό τε καὶ ἔλεγε τοιάδε.
- 95 Ὡς Ἀθηναῖοι, δι' ὀλίγου μὲν ἢ παραίνεσις
 γίγνεται, τὸ ἴσον δὲ πρὸς τε τοὺς ἀγα-
 10 Hippocrates briefly addresses the army. θοὺς ἄνδρας δύναται καὶ ὑπόμνησιν μάλ-
 λον ἔχει ἢ ἐπικέλευσιν. παραστῇ δὲ
 μηδενὶ ὑμῶν ὡς ἐν τῇ ἀλλοτρίᾳ οὐ προσήκον 5
 2 τῶν ὑπὲρ τῆς ἡμετέρας ὁ ἀγὼν ἔσται· καὶ ἦν
 νικήσωμεν, οὐ μὴ ποτε ὑμῖν Πελοποννήσιοι ἐς τὴν
 χώραν ἄνευ τῆς τῶνδε ἵππου ἐσβάλωσιν, ἐν δὲ
 μιᾷ μάχῃ τήνδε τε προσκτᾶσθε καὶ ἐκείνην μάλ- 10
 λον ἐλευθεροῦτε. χωρήσατε οὖν ἀξίως ἐς αὐτοὺς
 τῆς τε πόλεως, ἣν ἕκαστος πατρίδα ἔχων πρῶτην
 ἐν τοῖς Ἑλλησιν ἀγάλλεται, καὶ τῶν πατέρων, οἱ
 τούσδε μάχῃ κρατοῦντες μετὰ Μυρωνίδου ἐν Οἶνο-
 φύτοις τὴν Βοιωτίαν ποτὲ ἔσχον. 15
- 96 Τοιαῦτα τοῦ Ἴπποκράτους παρακελευομένου

καὶ μέχρι μὲν μέσου τοῦ στρατοπέδου ἐπελθόντος,
 τὸ δὲ πλεόν οὐκέτι φθάσαντος, οἱ Βοιω- Battle of
Delium. The
Athenians
are finally
defeated.
 τοί, παρακελευσαμένου καὶ σφίσιν ὥς
 διὰ ταχέων καὶ ἐνταῦθα Παγώνδου, 5
 παιωνίσαντες ἐπήεσαν ἀπὸ τοῦ λόφου. ἀντεπήε-
 σαν δὲ καὶ οἱ Ἀθηναῖοι καὶ προσέμιξαν δρόμῳ.
 καὶ ἐκατέρων τῶν στρατοπέδων τὰ ἔσχατα οὐκ
 ἦλθεν ἐς χεῖρας, ἀλλὰ τὸ αὐτὸ ἔπαθεν· ῥύακες γὰρ
 ἐκώλυσαν. τὸ δὲ ἄλλο καρτερᾷ μάχῃ καὶ ὠθισμῷ 10
 ἀσπίδων ξυνεστήκει. καὶ τὸ μὲν εὐώνυμον τῶν
 Βοιωτῶν καὶ μέχρι μέσου ἤσσωτο ὑπὸ τῶν Ἀθη-
 ναίων, καὶ ἐπίεσαν τοὺς τε ἄλλους ταύτῃ καὶ οὐχ
 ἦκιστα τοὺς Θεσπιέας. ὑποχωρησάντων γὰρ αὐ-
 τοῖς τῶν παρατεταγμένων, καὶ κυκλωθέντων ἐν 15
 ὀλίγῳ, οἵπερ διεφθάρησαν Θεσπιέων, ἐν χερσὶν
 ἀμυνόμενοι κατεκόπησαν· καὶ τινες καὶ τῶν Ἀθη-
 ναίων διὰ τὴν κύκλωσιν ταραχθέντες ἡγνόησάν τε
 καὶ ἀπέκτειναν ἀλλήλους. τὸ μὲν οὖν ταύτῃ ἤσ-
 σωτο τῶν Βοιωτῶν καὶ πρὸς τὸ μαχόμενον κατε 20
 φυγεν· τὸ δὲ δεξιόν, ἣ οἱ Θηβαῖοι ἦσαν, ἐκράτει
 τῶν Ἀθηναίων, καὶ ὠσάμενοι κατὰ βραχὺ τὸ
 πρῶτον ἐπηκολούθουν. καὶ ξυνέβη Παγώνδου
 περιπέμψαντος δύο τέλη τῶν ἱππέων ἐκ τοῦ ἀφα-
 νοῦς περὶ τὸν λόφον, ὥς ἐπόνει τὸ εὐώνυμον αὐτῶν, 25
 καὶ ὑπερφανέντων αἰφνιδίως, τὸ νικῶν τῶν Ἀθη-
 ναίων κέρας, νομίσαν ἄλλο στράτευμα ἐπιέναι, ἐς
 φόβον καταστήναι· καὶ ἀμφοτέρωθεν ἤδη, ὑπὸ τε
 τοῦ τοιούτου καὶ ὑπὸ τῶν Θηβαίων ἐφεπομένων
 καὶ παραρρηγνύντων, φυγὴ καθειστήκει παντὸς 30
 τοῦ στρατοῦ τῶν Ἀθηναίων. καὶ οἱ μὲν πρὸς τὸ

Δήλιόν τε καὶ τὴν θάλασσαν ὥρμησαν, οἱ δὲ ἐπὶ τοῦ Ὀρωποῦ, ἄλλοι δὲ πρὸς Πάρνηθα τὸ ὄρος, οἱ δὲ ὡς ἕκαστοί τινα εἶχον ἐλπίδα σωτηρίας. Βοιωτοὶ δὲ ἐφεπόμενοι ἔκτεινον, καὶ μάλιστα οἱ ἱππῆς 35 οἳ τε αὐτῶν καὶ οἱ Λοκροί, βεβοηθηκότες ἄρτι τῆς τροπῆς γιγνομένης· νυκτὸς δὲ ἐπιλαβούσης τὸ ἔργον ῥᾶον τὸ πλῆθος τῶν φευγόντων διεσώθη. καὶ τῇ ὑστεραίᾳ οἳ τ' ἐκ τοῦ Ὀρωποῦ καὶ οἱ ἐκ τοῦ Δήλιου φυλακὴν ἐγκαταλιπόντες, εἶχον γὰρ 40 αὐτὸ ὅμως ἔτι, ἀπεκομίσθησαν κατὰ θάλασσαν 97 ἐπ' οἴκου. καὶ οἱ Βοιωτοὶ τροπαῖον στήσαντες καὶ τοὺς ἑαυτῶν ἀνελόμενοι νεκροὺς τοὺς τε τῶν πολεμίων σκυλεύσαντες καὶ φυλακὴν καταλιπόντες ἀνεχώρησαν ἐς τὴν Τάναγραν, καὶ τῷ Δηλίῳ ἐπεβούλεον ὡς 5 προσβαλοῦντες.

The Boco-
tians refuse
to restore the
Athenian
dead unless
Delium be
evacuated.

Ἐκ δὲ τῶν Ἀθηναίων κῆρυξ πορευόμενος ἐπὶ τοὺς νεκροὺς ἀπαντᾷ κήρυκι Βοιωτῷ, ὃς αὐτὸν ἀποστρέψας καὶ εἰπὼν ὅτι οὐδὲν πράξει πρὶν ἂν αὐτὸς ἀναχωρήσῃ πάλιν, καταστὰς ἐπὶ Ἀθηναίους 10 ἔλεγε τὰ παρὰ τῶν Βοιωτῶν, ὅτι οὐ δικαίως δράσειαν παραβαίνοντες τὰ νόμιμα τῶν Ἑλλήνων· πᾶσι γὰρ εἶναι καθεστηκὸς ἰόντας ἐπὶ τὴν ἀλλήλων 13 ἱερῶν τῶν ἐνόντων ἀπέχεσθαι, Ἀθηναίους δὲ Δήλιον τειχίσαντας ἐνοικεῖν, καὶ ὅσα ἄνθρωποι ἐν 15 βεβήλῳ δρῶσιν, πάντα γίνεσθαι αὐτόθι, ὕδωρ τε ὃ ἦν ἄψαυστον σφίσι πλὴν πρὸς τὰ ἱερὰ χέρνιβι χρῆσθαι, ἀνασπάσαντας ὑδρεύεσθαι· ὥστε ὑπὲρ τε τοῦ θεοῦ καὶ ἑαυτῶν Βοιωτοὺς, ἐπικαλουμένους τοὺς ὁμωχέτας δαίμονας καὶ τὸν Ἀπόλλω, 20

98 πρᾶγορεύειν αὐτοὺς ἐκ τοῦ ἱεροῦ ἀπιόντας ἀπο-
 φέρεσθαι τὰ σφέτερα αὐτῶν. τοσαῦτα τοῦ κήρυ-
 κος εἰπόντος οἱ Ἀθηναῖοι πέμψαντες The Athe-
nians main-
tain that they
are rightfully
in possession
of the place.
 παρὰ τοὺς Βοιωτοὺς ἐαυτῶν κήρυκα τοῦ
 μὲν ἱεροῦ οὔτε ἀδικῆσαι ἔφασαν οὐδὲν
 οὔτε τοῦ λοιποῦ ἐκόντες βλάψειν· οὐδὲ 5
 γὰρ τὴν ἀρχὴν ἐσελθεῖν ἐπὶ τούτῳ, ἀλλ' ἵνα ἐξ
 αὐτοῦ τοὺς ἀδικοῦντας μᾶλλον σφᾶς ἀμύνωνται.
 2 τὸν δὲ νόμον τοῖς Ἑλλησιν εἶναι, ὧν ἂν ἡ τὸ
 κράτος τῆς γῆς ἐκάστης, ἣν τε πλέονος ἦν τε βρα-
 χυτέρας, τούτων καὶ τὰ ἱερὰ αἰεὶ γίγνεσθαι, τρόποις 10
 θεραπευόμενα οἷς ἂν πρὸς τοῖς εἰωθόσι καὶ δύνων-
 ται. καὶ γὰρ Βοιωτοὺς καὶ τοὺς πολλοὺς τῶν
 ἄλλων, ὅσοι ἐξαναστήσαντές τινα βία νέμονται
 γῆν, ἀλλοτρίοις ἱεροῖς τὸ πρῶτον ἐπελθόντας οἱ-
 3 κεῖα νῦν κεκτῆσθαι. καὶ αὐτοὶ εἰ μὲν ἐπὶ πλέον 15
 δυναθῆναι τῆς ἐκείνων κρατῆσαι, τοῦτ' ἂν ἔχειν·
 νῦν δ' ἐν ᾧ μέρει εἰσὶν, ἐκόντες εἶναι ὡς ἐκ σφετέ-
 ρου οὐκ ἀπιέναι. ὕδωρ τε ἐν τῇ ἀνάγκῃ κινήσai,
 ἣν οὐκ αὐτοὶ ὕβρει προσθέσθαι, ἀλλ' ἐκείνους
 προτέρους ἐπὶ τὴν σφετέραν ἐλθόντας ἀμυνόμενοι 20
 4 βιάζεσθαι χρῆσθαι. πᾶν δ' εἰκὸς εἶναι τῷ πολέμῳ
 καὶ δεινῷ τινὲ κατειργόμενον ξύγγνωμόν τι γίγνε-
 σθαι καὶ πρὸς τοῦ θεοῦ. καὶ γὰρ τῶν ἀκουσίων
 ἀμαρτημάτων καταφυγὴν εἶναι τοὺς βωμούς, πα-
 ρανομίαν τε ἐπὶ τοῖς μὴ ἀνάγκῃ κακοῖς ὀνομασθῆ- 25
 ναι καὶ οὐκ ἐπὶ τοῖς ἀπὸ τῶν ξυμφυρῶν τι τολμή-
 5 σασιν. τοὺς τε νεκροὺς πολὺ μειζόνως ἐκείνους
 ἀντὶ ἱερῶν ἀξιοῦντας ἀποδιδόναι ἀσεβεῖν ἢ τοὺς
 μὴ ἐθέλοντας ἱεροῖς τὰ μὴ πρέποντα κομίζεσθαι.

σαφῶς τε ἐκέλευον σφίσιν εἰπεῖν μὴ ἀπιοῦσιν ἐκ 30
 τῆς Βοιωτῶν γῆς—οὐ γὰρ ἐν τῇ ἐκείνων ἔτι εἶναι,
 ἐν ᾗ δὲ δορὶ ἐκτῆσαντο—ἀλλὰ κατὰ τὰ πάτρια
 99 τοὺς νεκροὺς σπένδουσιν ἀναιρεῖσθαι. οἱ δὲ Βοιω-
 τοὶ ἀπεκρίναντο, εἰ μὲν ἐν τῇ Βοιωτίᾳ
 εἰσὶν, ἀπιόντας ἐκ τῆς ἑαυτῶν ἀποφέρε-
 σθαι τὰ σφέτερα, εἰ δὲ ἐν τῇ ἐκείνων,
 αὐτοὺς γιγνώσκειν τὸ ποιητέον, νομίζοντες τὴν μὲν 5
 Ὀρωπίαν, ἐν ᾗ τοὺς νεκρούς, ἐν μεθορίοις τῆς
 μάχης γενομένης, κεῖσθαι ξυνέβη, Ἀθηναίων κατὰ
 τὸ ὑπήκοον εἶναι, καὶ οὐκ ἂν αὐτοὺς βίᾳ σφῶν
 κρατῆσαι αὐτῶν· οὐδ' αὖ ἐσπένδοντο δῆθεν ὑπὲρ
 τῆς ἐκείνων· τὸ δέ, ἐκ τῆς ἑαυτῶν, εὐπρεπὲς εἶναι 10
 ἀποκρίνασθαι, ἀπιόντας καὶ ἀπολαβεῖν ἃ ἀπαι-
 τοῦσιν. ὁ δὲ κῆρυξ τῶν Ἀθηναίων ἀκούσας
 ἀπῆλθεν ἄπρακτος.

100 Καὶ οἱ Βοιωτοὶ εὐθὺς μεταπεμφάμενοι ἐκ τε
 τοῦ Μηλιέως κόλπου ἀκοντιστὰς καὶ
 σφενδονήτας, καὶ βεβοηθηκότων αὐτοῖς
 μετὰ τὴν μάχην Κορινθίων τε δισχιλίων ὀπλιτῶν
 καὶ τῶν ἐκ Νισαίας ἐξεληλυθότων Πελοποννη- 5
 σίων φρουρῶν καὶ Μεγαρεων ἅμα, ἐστράτευσαν
 ἐπὶ τὸ Δήλιον καὶ προσέβαλον τῷ τειχίσματι,
 ἄλλω τε τρόπῳ πειράσαντες καὶ μηχανὴν προσή-
 2 γαγον, ἥπερ εἶλεν αὐτό, τοιάνδε. κεραίαν μεγάλην
 δίχα πρίσαντες ἐκοίλανεσαν ἅπασαν, καὶ ξυνήρμο- 10
 σαν πάλιν ἀκριβῶς ὥσπερ αὐλόν, καὶ ἐπ' ἄκραν
 λέβητά τε ἤρτησαν ἀλύσει καὶ ἀκροφύσιον ἀπὸ
 τῆς κεραίας σιδηροῦν ἐς αὐτὴν νεῦον καθεῖτο, καὶ
 ἐσεσιδήρωτο ἐπὶ μέγα καὶ τοῦ ἄλλου ξύλου. προσή-

The Boeotians still refuse to restore the dead.

They attack Delium and take it.

γον δὲ ἐκ πολλοῦ ἀμάξαις τῷ τείχει, ἣ μάλιστα τῇ 15
 3 ἀμπέλῳ καὶ τοῖς ξύλοις ὠκοδόμητο· καὶ ὁπότε εἶη
 ἐγγύς, φύσας μεγάλας ἐσθέντες ἐς τὸ πρὸς ἑαυτῶν
 ἄκρον τῆς κεραίας ἐφύσων. ἡ δὲ πνοὴ ἰοῦσα στε-
 γανῶς ἐς τὸν λέβητα, ἔχοντα ἄνθρακας τε ἡμμένους
 4 καὶ θεῖον καὶ πίσσαν, φλόγα ἐποίει μεγάλην καὶ 20
 ἦψε τοῦ τείχους, ὥστε μηδέν τι ἐπ' αὐτοῦ
 μεῖναι, ἀλλὰ ἀπολιπόντας ἐς φυγὴν καταστῆναι,
 καὶ τὸ τείχισμα τοῦτ' ὡς τῷ τρόπῳ ἁλῶναι. τῶν δὲ
 φρουρῶν οἱ μὲν ἀπέθανον, διακόσιοι δὲ ἐλήφθησαν,
 τῶν δὲ ἄλλων τὸ πλῆθος ἐς τὰς ναῦς ἐσβὰν ἀπε- 25
 κομίσθη ἐπ' οἶκου.

101 Τοῦ δὲ Δηλίου ἑπτακαιδεκάτῃ ἡμέρᾳ ληφθέν-
 τος μετὰ τὴν μάχην καὶ τοῦ ἀπὸ τῶν The dead are
 Ἀθηναίων κήρυκος οὐδὲν ἐπισταμένου Loss in the
 τῶν γεγενημένων ἐλθόντος οὐ πολὺ ὕστε- action. De-
 ρον αὐθις περὶ τῶν νεκρῶν ἀπέδοσαν οἱ mosthenes
 Βοιωτοὶ καὶ οὐκέτι ταῦτά ἀπεκρίναντο. fails in a
 5 descent on
 the coast of
 Sicily.

3 ἀπέθανον δὲ Βοιωτῶν μὲν ἐν τῇ μάχῃ ὀλίγῳ ἐλάσ-
 σους πεντακοσίων, Ἀθηναίων δὲ ὀλίγῳ ἐλάσσους
 χιλίων καὶ Ἰπποκράτης ὁ στρατηγός, ψιλῶν δὲ
 καὶ σκευοφόρων πολλὸς ἀριθμός. 10

Μετὰ δὲ τὴν μάχην ταύτην καὶ ὁ Δημοσθένης
 ὀλίγῳ ὕστερον, ὡς αὐτῷ τότε πλεύσαντι τὰ περὶ
 τὰς Σίφας τῆς προδοσίας πέρι οὐ προὔχώρησεν,
 ἔχων τὸν στρατὸν ἐπὶ τῶν νεῶν τῶν τε Ἀκαρνά-
 νων καὶ Ἀγραιῶν, καὶ Ἀθηναίων τετρακοσίους 15
 ὀπλίτας, ἀπόβασιν ἐποιήσατο ἐς τὴν Σικυωνίαν.
 3 καὶ πρὶν πάσας τὰς ναῦς καταπλεῦσαι βοηθήσαν-
 τες οἱ Σικυώνιοι τοὺς ἀποβεβηκότας ἔτρεψαν καὶ

κατεδίωξαν ἐς τὰς ναῦς, καὶ τοὺς μὲν ἀπέκτειναν τοὺς δὲ ζῶντας ἔλαβον. τροπαῖον δὲ στήσαντες 20 τοὺς νεκροὺς ὑποσπόνδους ἀπέδωσαν.

Ἀπέθανε δὲ καὶ Σιτάλκης Ὀδρυσῶν βασιλεὺς ὑπὸ τὰς αὐτὰς ἡμέρας τοῖς ἐπὶ Δηλίῳ, στρατεύσας ἐπὶ Τριβαλλοὺς καὶ νικηθεὶς μάχῃ. Σεύθης δὲ ὁ Σπαραδόκου, ἀδελφιδοῦς ὦν αὐτοῦ, ἐβασίλευσεν 25 Ὀδρυσῶν τε καὶ τῆς ἄλλης Θράκης ἡσπερ καὶ ἐκεῖνος.

102 Τοῦ δ' αὐτοῦ χειμῶνος Βρασίδας ἔχων τοὺς ἐπὶ Θράκης ξυμμάχους ἐστράτευσεν ἐς Ἀμφίπολιν τὴν ἐπὶ Στρυμόνι ποταμῷ Ἀθηναίων ἀποικίαν. τὸ δὲ χωρίον τοῦτο, ἐφ' οὗ νῦν ἡ πόλις ἐστίν, ἐπείρασεν 3 μὲν πρότερον καὶ Ἀρισταγόρας ὁ Μιλήσιος, φεύγων βασιλέα Δαρεῖον, κατοικίσειν, ἀλλὰ ὑπὸ Ἡδῶνων ἐξεκρούσθη, ἔπειτα δὲ καὶ οἱ Ἀθηναῖοι ἔτεσι δύο καὶ τριάκοντα ὕστερον, ἐποίκους μυρίους σφῶν τε αὐτῶν καὶ τῶν ἄλλων τὸν βουλούμενον πέμψαντες, οἳ διεφθάρησαν ἐν Δραβήσκῃ ὑπὸ Θρακῶν. καὶ αὖθις ἐνὸς δέοντι τριακοστῷ ἔτει ἐλθόντες οἱ Ἀθηναῖοι, Ἀγνωνος τοῦ Νικίου οἰκιστοῦ ἐκπεμφθέντος, Ἡδῶνας ἐξελάσαντες ἔκτισαν τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο. 15 ὥρμωντο δὲ ἐκ τῆς Ἡϊόνης, ἣν αὐτοὶ εἶχον, ἐμπόριον ἐπὶ τῷ στόματι τοῦ ποταμοῦ ἐπιθαλάσσιον πέντε καὶ εἴκοσι σταδίους ἀπέχον ἀπὸ τῆς νῦν πόλεως, ἣν Ἀμφίπολιν Ἀγνων ὠνόμασεν, ὅτι ἐπ' ἀμφοτέρω περιρρέοντος τοῦ Στρυμόνος, διὰ τὸ περιέχειν αὐτὴν, τείχει μακρῷ ἀπολαβὼν ἐκ ποτα-

Brasidas
marches
against AM-
PHIPOLIS.
Account of
the place.

103 μου ἐς ποταμὸν περιφανῇ ἐς θάλασσαν τε καὶ τὴν
 ἤπειρον ᾤκισεν. ἐπὶ ταύτην οὖν ὁ Βρασίδης ἄρας
 ἐξ Ἀρνῶν τῆς Χαλκιδικῆς ἐπορεύετο τῷ ^{Passage of}
 στρατῷ. καὶ ἀφικόμενος περὶ δείλῃν ^{the Strymon.}
 ἐπὶ τὸν Αὐλῶνα καὶ Βρομίσκον, ἣ ἢ Βόλβη λίμνη
 ἐξίησιν ἐς θάλασσαν, καὶ δειπνοποιησάμενος ἐχώ- 5
 ρει τὴν νύκτα. χειμῶν δὲ ἦν καὶ ὑπένειφεν· ἣ καὶ
 μᾶλλον ὥρμησε, βουλόμενος λαθεῖν τοὺς ἐν τῇ
 Ἀμφιπόλει πλὴν τῶν προδιδόντων. ἦσαν γὰρ
 Ἀργιλίων τε ἐν αὐτῇ οἰκήτορες—εἰσὶ δὲ οἱ Ἀργί-
 λιοι Ἀνδρίων ἀποικοι—καὶ ἄλλοι οἱ ξυνέπρασσον 10
 ταῦτα, οἱ μὲν Περδίκκα πειθόμενοι, οἱ δὲ Χαλκι-
 3 δεῦσιν. μάλιστα δὲ οἱ Ἀργίλιοι, ἐγγὺς τε προσοι-
 κοῦντες καὶ αἰεὶ ποτε τοῖς Ἀθηναίοις ὄντες ὑποποτι
 καὶ ἐπιβουλεύοντες τῷ χωρίῳ, ἐπειδὴ παρέτυχεν ὁ
 καιρὸς καὶ Βρασίδης ἦλθεν, ἐπραξάν τε ἐκ πλείονος 15
 πρὸς τοὺς ἐμπολιτεύοντας σφῶν ἐκεῖ ὅπως ἐνδοθή-
 σεται ἡ πόλις, καὶ τότε δεξάμενοι αὐτὸν τῇ πόλει
 καὶ ἀποστάντες τῶν Ἀθηναίων, ἐκείνῃ τῇ νυκτὶ κα-
 τέστησαν τὸν στρατὸν ἑπὶ τὴν γέφυραν τοῦ
 4 ποταμοῦ. ἀπέχει δὲ τὸ πέλισμα πλεον τῆς δια- 20
 βάσεως καὶ οὐ καθεῖτο τείχῃ ὥσπερ νῦν, φυλακὴ
 δέ τις βραχεῖα καθειστήκει· ἦν βιασάμενος ῥαδίως
 ὁ Βρασίδης, ἅμα μὲν τῆς προδοσίας οὐσης, ἅμα
 δὲ καὶ χειμῶνος ὄντος καὶ ἀπροσδόκητος προσπε-
 σών, διέβη τὴν γέφυραν καὶ τὰ ἔξω τῶν Ἀμφιπο- 25
 λιτῶν οἰκούντων κατὰ πᾶν τὸ χωρίον εὐθὺς εἶχεν.
 104 Τῆς δὲ διαβάσεως αὐτοῦ ἄφνω τοῖς ἐν τῇ πόλει
 γεγενημένης, καὶ τῶν ἔξω πολλῶν μὲν ἀλισκο-
 μένων τῶν δὲ καὶ καταφευγόντων ἐς τὸ τεῖχος, οἱ

Ἀμφιπολίται ἐς θόρυβον μέγαν κατέστησαν, ἄλ-
 λως τε καὶ ἀλλήλοις ὑποπτοὶ ὄντες. καὶ 5
 λέγεται Βρασίδαν, εἰ ἠθέλησε μὴ ἐφ'
 ἄρπαγὴν τῷ στρατῷ τραπέσθαι, ἀλλ'
 εὐθύς χωρῆσαι πρὸς τὴν πόλιν, δοκεῖν ἂν
 ἐλεῖν. νῦν δὲ ὁ μὲν ἰδρύσας τὸν στρα-

τὸν ἐπὶ τὰ ἔξω ἐπέδραμεν, καὶ ὡς οὐδὲν αὐτῷ ἀπὸ 10
 τῶν ἔνδον ὡς προσεδέχετο ἀπέβαινε, ἡσύχαζεν·
 οἱ δ' ἐναντίοι τοῖς προδιδούσι, κρατοῦντες τῷ πλή-
 θει ὥστε μὴ αὐτίκα τὰς πύλας ἀνοίγεσθαι, πέμ-
 πουσιν μετὰ Εὐκλέους τοῦ στρατηγοῦ, ὃς ἐκ τῶν
 Ἀθηναίων παρῆν αὐτοῖς φύλαξ τοῦ χωρίου, ἐπὶ 15
 τὸν ἕτερον στρατηγὸν τῶν ἐπὶ Θράκης, Θουκυδίδην
 τὸν Ὀλόρου, ὃς τάδε ξυνέγραψεν, ὄντα περὶ Θάσου

3—ἔστι δὲ ἡ νῆσος Παρίων ἀποικία ἀπέχουσα τῆς
 Ἀμφιπόλεως ἡμίσεος ἡμέρας μάλιστα πλοῦν—
 κελεύοντες σφίσι βοηθεῖν. καὶ ὁ μὲν ἀκούσας 20
 κατὰ τάχος ἐπὶ τὰ ναυσὶν αἰὲν ἔτυχον παροῦσαι ἔπλει,
 καὶ ἐβούλετο φθάσαι μάλιστα μὲν οὖν τὴν Ἀμ-
 φίπολιν πρὶν τι ἐνδοῦναι εἰ δὲ μὴ τὴν Ἡϊόνα

105 Brasidas προκαταλαβών. ἐν τούτῳ δὲ ὁ Βρασί-
 offers favour- δας, δεδιὼς καὶ τὴν ἀπὸ τῆς Θάσου τῶν
 able terms. νεῶν βοήθειαν καὶ πυνθανόμενος τὸν Θουκυδίδην
 κτησίην τε ἔχειν τῶν χρυσείων μετὰλλων ἐργασίας
 ἐν τῇ περὶ ταῦτα Θράκη καὶ ἀπ' αὐτοῦ δύνασθαι 5
 ἐν τοῖς πρώτοις τῶν ἡπειρωτῶν, ἡπείγετο προκα-
 τασχεῖν, εἰ δύναίτο, τὴν πόλιν, μὴ ἀφικνουμένου
 αὐτοῦ τὸ πλῆθος τῶν Ἀμφιπολιτῶν, ἐλπίσαν ἐκ
 θαλάσσης ξυμμαχικὸν καὶ ἀπὸ τῆς Θράκης ἀγεί-
 ραντα αὐτὸν περιποιήσιν σφᾶς, οὐκέτι προσχω- 10

Brasidas oc-
 cupies the
 country out-
 side the
 walls. Thu-
 cydides is
 summoned to
 save the
 place.

2

3

105

Brasidas
 offers favour-
 able terms.

2 ροῖ. καὶ τὴν ξύμβασιν μετρίαν ἐποιεῖτο, κήρυγμα
 τόδε ἀνειπών, Ἀμφιπολιτῶν καὶ Ἀθηναίων τῶν
 ἐνόντων τὸν μὲν βουλόμενον ἐπὶ τοῖς ἑαυτοῦ τῆς
 ἴσης καὶ ὁμοίας μετέχοντα μένειν, τὸν δὲ μὴ ἐθέ-
 λοντα ἀπιέναι τὰ ἑαυτοῦ ἐκφερόμενον πέντε ἡμε- 11
 106 ρῶν. οἱ δὲ πολλοὶ ἀκούσαντες ἄλλοιό- Amphipolis
surrenders.
Thucydides
reaches
Eion, at the
mouth of the
Strymon.
 τεροὶ ἐγένοντο τὰς γνώμας, ἄλλως τε καὶ
 βραχὺ μὲν Ἀθηναίων ἐμπολιτεῦον, τὸ δὲ
 πλεῖον ξύμμικτον. καὶ τῶν ἔξω ληφθέν-
 των συχνοὶ οἰκεῖοι ἔνδον ἦσαν· καὶ τὸ κήρυγμα 5
 πρὸς τὸν φόβον δίκαιον εἶναι ἐλίσβανον, οἱ μὲν
 Ἀθηναῖοι διὰ τὸ ἄσμενοι ἂν ἐξελθεῖν, ἡγούμενοι
 οὐκ ἐν ὁμοίῳ σφίσιν εἶναι τὰ δεινὰ καὶ ἅμα οὐ
 2 προσδεχόμενοι βοήθειαν ἐν τάχει, ὁ δὲ ἄλλος
 ὁμιλος, πόλεώς τε ἐν τῷ ἴσῳ οὐ στερισκόμενοι καὶ 10
 κινδύνου παρὰ δόξαν ἀφιέμενοι. ὥστε τῶν πρασ-
 σόντων τῷ Βρασίδῃ ἤδη καὶ ἐκ τοῦ φανεροῦ διαδι-
 καιούντων αὐτά, ἐπειδὴ καὶ τὸ πλῆθος ἐώρων
 τετραμμένον καὶ τοῦ παρόντος Ἀθηναίων στρατη-
 γοῦ οὐκέτι ἀκροώμενον, ἐγένετο ἡ ὁμολογία καὶ 15
 3 προσεδέξαντο ἐφ' οἷς ἐκήρυξεν. καὶ οἱ μὲν τὴν
 πόλιν τοιούτῳ τρόπῳ παρέδοσαν, ὁ δὲ Θουκυδίδης
 καὶ αἱ νῆες ταύτῃ τῇ ἡμέρᾳ ὀψὲ κατέπλεον ἐς τὴν
 Ἱόναν. καὶ τὴν μὲν Ἀμφίπολιν Βρασίδης ἄρτι
 εἶχεν, τὴν δὲ Ἱόναν παρὰ νύκτα ἐγένετο λαβεῖν· 20
 εἰ γὰρ μὴ ἐβοήθησαν αἱ νῆες διὰ τάχους, ἅμα ἔφ
 107 ἂν εἴχετο. μετὰ δὲ τοῦτο ὁ μὲν τὰ ἐν Unsucces-
ful attempt
on Eion by
Brasidas.
Other towns
come over
to him.
 τῇ Ἱόνῃ καθίστατο, ὅπως καὶ τὸ αὐτίκα,
 ἦν ἐπὶ ὃ Βρασίδης, καὶ τὸ ἔπειτα ἀσφα-
 λῶς ἔξει, δεξάμενος τοὺς ἐθελήσαντας

ἐπιχωρήσαι ἄνωθεν κατα τὰς σπονδάς· ὁ δὲ πρὸς 5
 μὲν τὴν Ἡϊόνα κατὰ τε τὸν ποταμὸν πολλοῖς
 πλοίοις ἄφνω καταπλεύσας, εἴ πως τὴν προὔχου-
 σαν ἄκραν ἀπὸ τοῦ τείχους λαβὼν κρατοίῃ τοῦ
 ἔσπλου, καὶ κατὰ γῆν ἀποπειράσας ἅμα ἀμφοτέ-
 ρωθεν ἀπεκρούσθη, τὰ δὲ περὶ τὴν Ἀμφίπολιν 10
 2 ἐξηρτύετο. καὶ Μύρκινός τε αὐτῷ προσεχώρησεν,
 Ἡδωνικὴ πόλις, Πιττακοῦ τοῦ Ἡδώνων βασιλέως
 ἀποθανόντος ὑπὸ τῶν Γοάξιος παίδων καὶ Βραν-
 ροῦς τῆς γυναικὸς αὐτοῦ, καὶ Γαληψὸς οὐ πολλῷ
 ὕστερον καὶ Οἰσύμη· εἰσὶ δὲ αὐταὶ Θασίων ἀποι- 15
 κίαι. παρὼν δὲ καὶ Περδίκκας εὐθύς μετὰ τὴν
 ἄλωσιν ξυγκαθίστη ταῦτα.

108 Ἐχομένης δὲ τῆς Ἀμφιπόλεως οἱ Ἀθηναῖοι ἐς
 Effects of the μέγα δέος κατέστησαν, ἄλλως τε καὶ ὅτι
 loss of Am- φή πόλις αὐτοῖς ἦν ὠφέλιμος ξύλων τε
 philipolis. ναυπηγησίμων πομπῇ καὶ χρημάτων προσόδῳ, καὶ
 ὅτι μέχρι μὲν τοῦ Στρυμόνος ἦν πάροδος Θεσσα- 5
 λῶν διαγόντων ἐπὶ τοὺς ξυμμάχους σφῶν τοῖς
 Λακεδαιμονίοις, τῆς δὲ γεφύρας μὴ κρατούντων,
 ἄνωθεν μὲν μεγάλης οὔσης ἐπὶ πολὺ λίμνης τοῦ
 ποταμοῦ, τὰ δὲ πρὸς Ἡϊόνα τριήρεσι τηρουμένων,
 2 οὐκ ἂν δύνασθαι ἵπροσελθεῖν· τότε δὲ ῥάδια ἤδη 10
 3 ἐνομίζετο γεγενῆσθαι. καὶ τοὺς ξυμμάχους ἐφο-
 βοῦντο μὴ ἀποστῶσιν. ὁ γὰρ Βρασίδας ἔν τε
 τοῖς ἄλλοις μέτριον ἑαυτὸν παρείχεν, καὶ ἐν τοῖς
 λόγοις πανταχοῦ ἐδήλου ὡς ἐλευθερώσων τὴν Ἑλ-
 λάδα ἐκπεμφθεῖη. καὶ αἱ πόλεις πυνθανόμεναι αἱ 15
 τῶν Ἀθηναίων ὑπήκοοι τῆς τε Ἀμφιπόλεως τὴν
 ἄλωσιν καὶ ἃ παρέχεται, τὴν τε ἐκείνου πραότητα,

3 μάλιστα δὴ ἐπήρθησαν ἐς τὸ νεωτερίζειν, καὶ
 ἐπεκηρυκεύοντο πρὸς αὐτὸν κρύφα, ἐπιπαριέναι τε
 κελεύοντες καὶ βουλόμενοι αὐτοὶ ἕκαστοι πρῶτοι π
 ἀποστῆναι. καὶ γὰρ καὶ ἄδεια ἐφαίνετο αὐτοῖς,
 ἐψευσμένοις μὲν τῆς Ἀθηναίων δυνάμεως ἐπὶ το-
 σοῦτον ὅση ὕστερον διεφάνη, τὸ δὲ πλεόν βουλή-
 σει κρίνοντας ἀσαφεὶ ἢ προνοίᾳ ἀσφαλεῖ, εἰωθότες
 οἱ ἄνθρωποι, οὐ μὲν ἐπιθυμοῦσιν ἐλπίδι ἀπερι- 15
 σκέπτῳ διδόναι, ὃ δὲ μὴ προσίενται λογισμῷ
 4 αὐτοκράτορι διωθεῖσθαι. ἅμα δὲ τῶν Ἀθηναίων
 ἐν τοῖς Βοιωτοῖς νεωστὶ πεπληγμένων καὶ τοῦ
 Βρασίδου ἐφορκὰ καὶ οὐ τὰ ὄντα λέγοντος, ὡς
 αὐτῷ ἐπὶ Νίσαιαν τῇ ἑαυτοῦ μόνῃ στρατιᾷ οὐκ 20
 ἠθέλησαν οἱ Ἀθηναῖοι ξυμβαλεῖν, ἐθάρσουν καὶ
 ἐπίστευον μηδένα ἂν ἐπὶ σφᾶς βοηθῆσαι. τὸ δὲ
 μέγιστον, διὰ τὸ ἡδονὴν ἔχον ἐν τῷ αὐτίκα καὶ ὅτι
 τὸ πρῶτον Λακεδαιμονίων ὀργώντων ἔμελλον πει-
 ράσεσθαι, κινδυνεύειν παντὶ τρόπῳ ἐτοῖμοι ἦσαν. 35
 5 ὧν αἰσθόμενοι οἱ μὲν Ἀθηναῖοι φυλακὰς, ὡς ἐξ
 ὀλίγου καὶ ἐν χειμῶνι, διέπεμπον ἐς τὰς πόλεις,
 ὃ δὲ ἐς τὴν Λακεδαίμονα ἐφίεμενος στρατιάν τε
 προσαποστέλλειν ἐκέλευε καὶ αὐτὸς ἐν τῷ Στρυ-
 μόνι ναυπηγίαν τριήρων παρεσκευάζετο. οἱ δὲ 40
 Λακεδαιμόνιοι τὰ μὲν καὶ φθόνῳ ἀπὸ τῶν πρώτων
 ἀνδρῶν οὐχ ὑπηρέτησαν αὐτῷ, τὰ δὲ καὶ βουλό-
 μενοι μᾶλλον τοὺς τε ἄνδρας τοὺς ἐκ τῆς νήσου
 κομίσασθαι καὶ τὸν πόλεμον καταλῦσαι.

109 Τοῦ δ' αὐτοῦ χειμῶνος Μεγαρῆς τε τὰ μακρὰ
 τείχη, ἃ σφῶν οἱ Ἀθηναῖοι εἶχον, κατέσκαψαν
 ἐλόντες ἐς ἔδαφος, καὶ Βρασίδας μετὰ τὴν Ἀμφι-

πόλεως ἄλωσιν ἔχων τοὺς ξυμμάχους στρατεύει
 ἐπὶ τὴν Ἀκτὴν καλουμένην. ἔστι δὲ 5
 ἀπὸ τοῦ βασιλέως διορύγματος ἔσω
 προὔχουσα, καὶ ὁ Ἄθως αὐτῆς ὄρος
 ὑψηλὸν τελευτᾷ ἐς τὸ Αἰγαῖον πέλαγος.

Brasidas
 gains over
 most of the
 cities of the
 peninsula of
 Mount
 Athos.

- 2 πόλεις δὲ ἔχει Σάνην μὲν Ἀνδρίων ἀποικίαν παρ'
 αὐτὴν τὴν διώρυχα, ἐς τὸ πρὸς Εὐβοίαν πέλαγος 10
 τετραμμένην, τὰς δὲ ἄλλας Θύσσον καὶ Κλεωνὰς καὶ
 3 Ἀκροθώους καὶ Ὀλόφυξον καὶ Δῖον· αἱ οἰκοῦνται
 ξυμμίκτοις ἔθνεσι βαρβάρων διγλώσσων, καὶ τι καὶ
 Χαλκιδικὸν ἐνὶ βραχύ, τὸ δὲ πλεῖστον Πελασγι-
 κὸν τῶν καὶ Λῆμνόν ποτε καὶ Ἀθήνας Τυρσηνῶν 15
 οἰκησάντων, καὶ Βισαλτικὸν καὶ Κρηστωνικὸν καὶ
 Ἡδωνες· κατὰ δὲ μικρὰ πολίσματα οἰκοῦσιν. καὶ
 οἱ μὲν πλείους προσεχώρησαν τῷ Βρασίδῃ, Σάνη
 δὲ καὶ Δῖον ἀντέστη, καὶ αὐτῶν τὴν χώραν ἐμ-
 110 μείνας τῷ στρατῷ ἐδήλου. ὥς δ' οὐκ ἐσήκουον,
 εὐθὺς στρατεύει ἐπὶ Τορώνην τὴν Χαλκι-
 δικήν, κατεχομένην ὑπὸ Ἀθηναίων· καὶ
 αὐτὸν ἄνδρες ὀλίγοι ἐπήγοντο, ἐτοῖμοι ὄντες τὴν
 πόλιν παραδοῦναι. καὶ ἀφικόμενος νυκτὸς ἔτι καὶ 5
 περὶ ὄρθρον τῷ στρατῷ ἐκαθέζετο πρὸς τὸ Διοσ-
 κούρειον, ὃ ἀπέχει τῆς πόλεως τρεῖς μάλιστα
 2 σταδίους. τὴν μὲν οὖν ἄλλην πόλιν τῶν Τορω-
 ναίων καὶ τοὺς Ἀθηναίους τοὺς ἐμφρουροῦντας
 ἔλαθεν· οἱ δὲ πράσσοντες αὐτῷ εἰδότες ὅτι ἤξοι, καὶ 10
 1 προσελθόντες τινὲς αὐτῶν λάθρα ὀλίγοι, ἐτήρουν
 τὴν πρόσοδον, καὶ ὥς ἤσθοντο παρόντα, ἐσκομί-
 ζουσι παρ' αὐτοὺς ἐγχειρίδια ἔχοντας ἄνδρας ψι-
 3 λοὺς ἐπτά—τοσοῦτοι γὰρ μόνοι ἀνδρῶν εἴκοσι τὸ

He attacks
 TORONE.

πρῶτον ταχθέντων οὐ κατέδεισαν ἐσελθεῖν ἤρχε 15
 δὲ αὐτῶν Λυσίστρατος Ὀλύνθιος—οἱ διαδύντες
 διὰ τοῦ πρὸς τὸ πέλαγος τείχους καὶ λαθόντες,
 τοὺς τε ἐπὶ τοῦ ἀνάτατα φυλακτηρίου φρουροὺς,
 οὔσης τῆς πόλεως πρὸς λόφον, ἀναβάντες διέφθει-
 ραν καὶ τὴν κατὰ Καναστραῖον πυλίδα διήρουν.

- 111 Ὁ δὲ Βρασίδης τῷ μὲν ἄλλῳ στρατῷ ἡσύχα-
 ζεν ὀλίγον προελθὼν, ἑκατὸν δὲ πελτα-
 στὰς προπέμπει, ὅπως ὁπότε πύλαι τινὲς The entrance
is forced.
 ἀνοιχθεῖεν καὶ τὸ σημεῖον ἀρθείη ὃ ξυνέκειτο,
 πρῶτοι ἐσδράμοιεν. καὶ οἱ μὲν χρόνου ἐγγιγνο- 5
 μένου καὶ θαυμάζοντες κατὰ μικρὸν ἔτυχον ἐγγὺς
 τῆς πόλεως προσελθόντες· οἱ δὲ τῶν Τορωναίων
 ἔνδοθεν παρασκευάζοντες μετὰ τῶν ἐσεληλυθότων,
 ὡς αὐτοῖς ἢ τε πυλὶς διήρητο καὶ αἱ κατὰ τὴν
 ἀγορὰν πύλαι τοῦ μοχλοῦ διακοπέντος ἀνεῳγόντο, 10
 πρῶτον μὲν κατὰ τὴν πυλίδα τινὰς περιαγαγόντες
 ἐσεκόμισαν, ὅπως κατὰ νώτου καὶ ἀμφοτέρωθεν
 τοὺς ἐν τῇ πόλει οὐδὲν εἰδότας ἑξαπίνης φοβή-
 σειαν, ἔπειτα τὸ σημεῖον τε τοῦ πυρός, ὡς εἶρητο,
 ἀνέσχον καὶ διὰ τῶν κατὰ τὴν ἀγορὰν πυλῶν τοὺς 15
- 112 λοιποὺς ἤδη τῶν πελταστῶν ἐσεδέχοντο. καὶ ὁ
 Βρασίδης ἰδὼν τὸ ξύνθημα ἔθει δρόμῳ, ἀναστήσας
 τὸν στρατὸν ἐμβοήσαντά τε ἀθρόον καὶ ἑκπληξιν
 πολλὴν τοῖς ἐν τῇ πόλει παρασχόντα. καὶ οἱ μὲν
 κατὰ τὰς πύλας εὐθὺς ἐσέπιπτον, οἱ δὲ κατὰ 5
 δοκοὺς τετραγώνους, αἱ ἔτυχον τῷ τείχει πεπτω-
 κότε καὶ οἰκοδομουμένῳ πρὸς λίθων ἀνολκὴν προσ-
 κείμεναι. Βρασίδης μὲν οὖν καὶ τὸ πλῆθος εὐθὺς
 ἄνω καὶ ἐπὶ τὰ μετέωρα τῆς πόλεως ἐτράπετο,

βουλόμενος κατ' ἄκρας καὶ βεβαίως ἐλεῖν αὐτήν. 10
ὁ δὲ ἄλλος ὄμιλος κατὰ πάντα ὁμοίως ἐσκεδάν-
νυντο.

- 113 Τῶν δὲ Τωρωναίων γιγνομένης τῆς ἀλώσεως τὸ
The Athe-
nian garrison
escape to
Lecythus. μὲν πολὺ οὐδὲν εἰδὸς ἐθορυβεῖτο, οἱ δὲ
 πράσσοντες καὶ οἷς ταῦτα ἤρεσκε μετὰ
 τῶν εἰσελθόντων εὐθὺς ἦσαν. οἱ δὲ
 Ἀθηναῖοι—ἔτυχον γὰρ ἐν τῇ ἀγορᾷ ὀπλῖται κα- 5
 θεύδοντες ὡς πεντήκοντα—ἐπειδὴ ἦσθοντο, οἱ μὲν
 2 τινες ὀλίγοι διαφθείρονται ἐν χερσὶν αὐτῶν, τῶν
 δὲ λοιπῶν οἱ μὲν πεζῇ οἱ δὲ ἐς τὰς ναῦς, αἱ ἐφρού-
 ρουν δύο, καταφυγόντες διασώζονται ἐς τὴν Λήκυ-
 θον τὸ φρούριον, ὃ εἶχον αὐτοὶ καταλαβόντες, 10
 ἄκρον τῆς πόλεως ἐς τὴν θάλασσαν ἀπειλημμένον
 ἐν στενῷ ἰσθμῷ. κατέφυγον δὲ καὶ τῶν Τωρωναίων
 114 ἐς αὐτοὺς ὅσοι ἦσαν σφίσιν ἐπιτήδειοι. γεγενη-
Brasidas
summons the
Athenians.
His address
to the people
of Torone. μένης δὲ ἡμέρας ἤδη καὶ βεβαίως τῆς
 πόλεως ἐχομένης, ὃ Βρασίδης τοῖς μὲν
 μετὰ τῶν Ἀθηναίων Τωρωναίοις κατα-
 πεφευγόσι κήρυγμα ἐποιήσατο τὸν βου- 5
 λόμενον ἐπὶ τὰ ἑαυτοῦ ἐξελθόντα ἀδεῶς πολιτεύειν,
 τοῖς δὲ Ἀθηναίοις κήρυκα προσπέμψας ἐξιέναι
 ἐκέλευσεν ἐκ τῆς Ληκύθου ὑποσπόνδους καὶ τὰ
 2 ἑαυτῶν ἔχοντας ὡς οὔσης Χαλκιδέων. οἱ δὲ
 ἐκλείψειν μὲν οὐκ ἔφασαν, σπείσασθαι δὲ σφίσιν 10
 ἐκέλευον ἡμέραν τοὺς νεκροὺς ἀνελέσθαι. ὁ δὲ
 ἐσπείσατο δύο. ἐν ταύταις δὲ αὐτός τε τὰς ἐγγὺς
 οἰκίας ἐκράτυνατο καὶ Ἀθηναῖοι τὰ σφέτερα. καὶ
 ξύλλογον τῶν Τωρωναίων ποιήσας ἔλεξε τοῖς ἐν τῇ
 3 Ἀκάνθῳ παραπλήσια, ὅτι οὐ δίκαιον εἶη οὔτε τοὺς 15

πράξαντας πρὸς αὐτὸν τὴν λήψιν τῆς πόλεως
 χείρους οὐδὲ προδότας ἡγεῖσθαι—οὐδὲ γὰρ ἐπὶ
 δουλείᾳ οὐδὲ χρήμασι πεισθέντας δρᾶσαι τοῦτο,
 ἀλλ' ἐπὶ ἀγαθῷ καὶ ἐλευθερίᾳ τῆς πόλεως—οὔτε
 τοὺς μὴ μετασχόντας οἶεσθαι μὴ τῶν αὐτῶν τεύ- 20
 ξεσθαι· ἀφίχθαι γὰρ οὐ διαφθερῶν οὔτε πόλιν οὔτε
 4 ἰδιώτην οὐδένα. τὸ δὲ κήρυγμα ποιήσασθαι τούτου
 ἔνεκα τοῖς παρ' Ἀθηναίους καταπεφευγίσιν, ὡς
 ἡγούμενος οὐδὲν χείρους τῇ ἐκείνων φιλίᾳ· οὐδ' ἂν
 σφῶν πειρασαμένους αὐτοὺς τῶν Λακεδαιμονίων 25
 δοκεῖν ἦσσαν, ἀλλὰ πολλῷ μᾶλλον, ὅσῳ δικαιο-
 τερα πράσσουσιν, εὖνους ἂν σφίσι γενέσθαι, ἀπει-
 5 ρία δὲ νῦν πεφοβῆσθαι. τοὺς τε πάντας παρα-
 σκευάζεσθαι ἐκέλευσεν ὡς βεβαίους τε ἐσομένους
 ξυμμάχους καὶ τὸ ἀπὸ τοῦδε ἤδη ὃ τι ἂν ἀμαρ- 30
 τάνωσιν αἰτίαν ἔχοντας· τὰ δὲ πρότερα οὐ σφεῖς
 ἀδικεῖσθαι, ἀλλ' ἐκείνους μᾶλλον ὑπ' ἄλλων κρεισ-
 σόνων, καὶ ξυγγνώμην εἶναι εἴ τι ἠναντιοῦντο.

115 Καὶ ὁ μὲν τοιαῦτα εἰπὼν καὶ παραθαρσύνας,
 διελθουσῶν τῶν σπονδῶν τὰς προσβο- He attacks
Lecythus.
 λὰς ἐποιεῖτο τῇ Ληκύθῳ· οἱ δὲ Ἀθηναῖοι
 ἡμύναντό τε ἐκ φαύλου τειχίσματος καὶ ἀπ' οἰ-
 κιῶν ἐπάλξεις ἐχουσῶν. καὶ μίαν μὲν ἡμέραν 5
 2 ἀπεκρούσαντο· τῇ δ' ὑστεραία μηχανῆς μελλούσης
 προσάξεσθαι αὐτοῖς ἀπὸ τῶν ἐναντίων, ἀφ' ἧς πῦρ
 ἐνήσειν διανοοῦντο ἐς τὰ ξύλινα παραφράγματα,
 καὶ προσιόντος ἤδη τοῦ στρατεύματος, ἣ ῥοντο
 μάλιστα αὐτοὺς προσκομιεῖν τὴν μηχανὴν καὶ 10
 ἣν ἐπιμαχώτατον, πύργον ξύλινον ἐπ' οἴκημα ἀν-
 τέστησαν καὶ ὕδατος ἀμφορέας πολλοὺς καὶ πίθους

ἀνεφόρησαν καὶ λίθους μεγάλους, ἄνθρωποι τε
 5 πολλοὶ ἀνέβησαν. τὸ δὲ οἶκημα λαβὸν μείζον
 ἄχθος ἐξαπίνης κατερράγη καὶ ψόφου πολλοῦ 15
 γενομένου τοὺς μὲν ἐγγὺς καὶ ὀρώντας τῶν Ἀθη-
 ναίων ἐλύπησε μᾶλλον ἢ ἐφόβησεν, οἱ δὲ ἄποθεν,
 καὶ μάλιστα οἱ διὰ πλείστου, νομίσαντες ταύτη
 116 καὶ τὰς ναῦς ὥρμησαν. καὶ ὁ Βρασίδης ὡς ᾗσθητο
Lecythus is
taken and
dismantled. αὐτοὺς ἀπολείποντάς τε τὰς ἐπάλξεις
 καὶ τὸ γιγνόμενον ὀρών, ἐπιφερόμενος
 τῷ στρατῷ εὐθύς τὸ τεῖχισμα λαμβάνει καὶ ὅσους
 ἐγκατέλαβε διέφθειρεν. καὶ οἱ μὲν Ἀθηναῖοι τοῖς 5
 τε πλοίοις καὶ ταῖς ναυσὶ τούτῳ τῷ τρόπῳ ἐκλι-
 πόντες τὸ χωρίον ἐς Παλλήνην διεκομίσθησαν·
 2 ὁ δὲ Βρασίδης—ἔστι γὰρ ἐν τῇ Ληκύθῳ Ἀθηνᾶς
 ἱερόν, καὶ ἔτυχε κηρύξας, ὅτε ἔμελλε προσβάλλειν,
 τῷ ἐπιβάντι πρώτῳ τοῦ τείχους τριάκοντα μνᾶς 10
 ἀργυρίου δώσειν—νομίσας ἄλλῳ τινὶ τρόπῳ ἢ ἀν-
 θρωπείῳ τὴν ἄλωσιν γενέσθαι, τὰς τε τριάκοντα
 μνᾶς τῇ θεῷ ἀπέδωκεν ἐς τὸ ἱερόν, καὶ τὴν Λήκυ-
 θον καθελὼν καὶ ἀνασκευάσας τέμενος ἀνῆκεν
 ἅπαν. καὶ ὁ μὲν τὸ λοιπὸν τοῦ χειμῶνος ἅ τε 15
 εἶχε τῶν χωρίων καθίστατο καὶ τοῖς ἄλλοις ἐπε-
 βούλευεν, καὶ τοῦ χειμῶνος διελθόντος ὄγδοον ἔτος
 ἐτελεύτα τῷ πολέμῳ.

117 Λακεδαιμόνιοι δὲ καὶ Ἀθηναῖοι ἅμα ἡρι τοῦ
 ἐπιγιγνομένου θέρους εὐθύς ἐκεχειρίαν
 ἐποιήσαντο ἐνιαύσιον, νομίσαντες Ἀθη-
 ναῖοι μὲν οὐκ ἂν ἔτι τὸν Βρασίδαν σφῶν
 προσάποστῆσαι οὐδὲν πρὶν παρασκευά- 5

B.C. 423. The
 Lacedaemo-
 nians and
 Athenians
 conclude a
 truce for one
 year.

σαιντο καθ' ἡσυχίαν, καὶ ἅμα εἰ καλῶς σφίσιν
 ἔχοι, καὶ ξυμβῆναι τὰ πλείω, Λακεδαιμόνιοι δὲ
 ταῦτα τοὺς Ἀθηναίους ἡγούμενοι ἅπερ ἔδεισαν
 φοβεῖσθαι, καὶ γενομένης ἀνακωχῆς κακῶν καὶ
 ταλαιπωρίας μᾶλλον ἐπιθυμήσειν αὐτοὺς πειρα- 10
 σαμένους ξυναλλαγήναί τε καὶ τοὺς ἄνδρας σφίσιν
 ἀποδύντας σπονδὰς ποιήσασθαι καὶ ἐς τὸν πλείω
 3 χρόνον. τοὺς γὰρ δὴ ἄνδρας περὶ πλείονος ἐποι-
 οῦντο κομίσασθαι, ὥς ἔτι Βρασίδας εὐτύχει· καὶ
 ἔμελλον ἐπὶ μεῖζον χωρήσαντος αὐτοῦ καὶ ἀντί- 15
 παλα καταστήσαντος τῶν μὲν στέρεσθαι, τοῖς δ'
 ἐκ τοῦ ἴσου ἀμυνόμενοι κινδυνεύειν καὶ κρατήσιν.
 γίγνεται οὖν ἐκεχειρία αὐτοῖς τε καὶ τοῖς ξυμμά-
 χοις ἥδε.

118 Περὶ μὲν τοῦ ἱεροῦ καὶ τοῦ μαντείου τοῦ
 Ἀπόλλωνος τοῦ Πυθίου δοκεῖ ἡμῖν χρή- Terms of
the truce.
 σθαι τὸν βουλόμενον ἀδόλως καὶ ἀδεῶς
 κατὰ τοὺς πατρίους νόμους. τοῖς μὲν Λακεδαιμο-
 νίοις ταῦτα δοκεῖ καὶ τοῖς ξυμμάχοις τοῖς παροῦ- 5
 σιν· Βοιωτοὺς δὲ καὶ Φωκέας πείσειν φασὶν ἐς δύ-
 2 ναμιν προσκηρυκευόμενοι. περὶ δὲ τῶν χρημάτων
 τῶν τοῦ θεοῦ ἐπιμελεῖσθαι ὅπως τοὺς ἀδικοῦντας
 ἐξευρήσομεν, ὀρθῶς καὶ δικαίως τοῖς πατρίοις νό-
 μοις χρώμενοι καὶ ἡμεῖς καὶ ὑμεῖς καὶ τῶν ἄλλων 10
 οἱ βουλόμενοι, τοῖς πατρίοις νόμοις χρώμενοι πάν-
 3 τες. περὶ μὲν οὖν τούτων ἔδοξε Λακεδαιμονίοις καὶ
 τοῖς ἄλλοις ξυμμάχοις κατὰ ταῦτα· τάδε δὲ ἔδοξε
 Λακεδαιμονίοις καὶ τοῖς ἄλλοις ξυμμάχοις, εἰὰν
 σπονδὰς ποιῶνται οἱ Ἀθηναῖοι, ἐπὶ τῆς αὐτῶν 15
 μένειν ἐκατέρους ἔχοντας ἅπερ νῦν ἔχομεν, τοὺς

μὲν ἐν τῷ Κορυφασίῳ ἐντὸς τῆς Βουφράδος καὶ
 τοῦ Τομέως μένοντας· τοὺς δὲ ἐν Κυθήροις μὴ
 ἐπιμισγομένους ἐς τὴν ξυμμαχίαν, μήτε ἡμᾶς πρὸς
 αὐτοὺς μήτε αὐτοὺς πρὸς ἡμᾶς· τοὺς δὲ ἐν Νισαίᾳ ²⁰
 καὶ Μινώᾳ μὴ ὑπερβαίνοντας τὴν ὁδὸν τὴν ἀπὸ
 τῶν πυλῶν τῶν παρὰ τοῦ Νίσου ἐπὶ τὸ Ποσειδῶ-
 νιον, ἀπὸ δὲ τοῦ Ποσειδωνίου εὐθὺς ἐπὶ τὴν γέφυραν
 τὴν ἐς Μινώαν—μηδὲ Μεγαρεᾶς καὶ τοὺς ξυμμά-
 χους ὑπερβαίνειν τὴν ὁδὸν ταυτην—καὶ τὴν νῆσον, ²⁵
 ἥνπερ ἔλαβον οἱ Ἀθηναῖοι, ἔχοντας, μήτε ἐπιμισγο-
 μένους μηδετέρους μηδετέρωσε, καὶ τὰ ἐν Τροιζῆνι,
 ὅσα περ νῦν ἔχουσιν καὶ οἷα ξυνέθεντο πρὸς Ἀθηναίους.
⁵ καὶ τῇ θαλάσῃ χρωμένους, ὅσα ἂν κατὰ τὴν ἑαυτῶν
 καὶ κατὰ τὴν ξυμμαχίαν, Λακεδαιμονίους καὶ τοὺς ³⁰
 ξυμμάχους πλεῖν μὴ μακρὰ νηΐ, ἄλλῳ δὲ κωπήρει
 πλοίῳ, ἐς πεντακόσια τάλαντα ἄγοντι μέτρα. κή-
 ρυκι δὲ καὶ πρεσβείᾳ καὶ ἀκολούθοις, ὅπόσοις ἂν
 δοκῇ, περὶ καταλύσεως τοῦ πολέμου καὶ δικῶν ἐς
 Πελοπόννησον καὶ Ἀθήναζε σπονδὰς εἶναι ἰοῦσι ³⁵
 καὶ ἀπιοῦσι καὶ κατὰ γῆν καὶ κατὰ θάλασσαν.
⁶ τοὺς δὲ αὐτομόλους μὴ δέχεσθαι ἐν τούτῳ τῷ
 χρόνῳ, μήτε ἐλεύθερον μήτε δοῦλον, μήτε ἡμᾶς
 μήτε ὑμᾶς. δίκας τε διδόναι ὑμᾶς τε ἡμῖν καὶ
 ἡμᾶς ὑμῖν κατὰ τὰ πάτρια, τὰ ἀμφίλογα δίκη ⁴⁰
⁷ διαλύοντας ἄνευ πολέμου. τοῖς μὲν Λακεδαιμο-
 νίοις καὶ τοῖς ξυμμάχοις ταῦτα δοκεῖ· εἰ δέ τι
 ὑμῖν εἴτε κάλλιον εἴτε δικαιότερον τούτων δοκεῖ
 εἶναι, ἰόντες ἐς Λακεδαίμονα διδάσκετε· οὐδενὸς
 γὰρ ἀποστήσονται, ὅσα ἂν δικαία λέγητε, οὔτε οἱ ⁴⁵
 Λακεδαιμόνιοι οὔτε οἱ ξύμμαχοι. οἱ δὲ ἰόντες τέλος

ἔχοντες ἰόντων, ἥπερ καὶ ὑμεῖς ἡμᾶς κελεύετε. αἱ δὲ σπονδαὶ ἐνιαυτὸν ἔσονται.

Ἔδοξε τῷ δήμῳ. Ἀκαμαντὶς ἐπρυτάνευεν, Φαί-
νιππος ἐγραμμάτευεν, Νικιάδης ἐπεστάται. Λάχης
εἶπε, τύχῃ ἀγαθῇ τῇ Ἀθηναίων, ποιεῖσθαι τὴν
ἐκεχειρίαν καθὰ ξυγχωροῦσι Λακεδαιμόνιοι καὶ οἱ
ξύμμαχοι αὐτῶν· καὶ ὡμολόγησαν ἐν τῷ δήμῳ τὴν
ἐκεχειρίαν εἶναι ἐνιαυτόν, ἄρχειν δὲ τήνδε τὴν ἡμέ-
ραν, τετράδα ἐπὶ δέκα τοῦ Ἐλαφηβολιῶνος μηνός. 55
ἐν τούτῳ τῷ χρόνῳ ἰόντας ὡς ἀλλήλους πρέσβεις
καὶ κήρυκας ποιεῖσθαι τοὺς λόγους, καθ' ὃ τι ἔσται
ἢ κατάλυσις τοῦ πολέμου. ἐκκλησίαν δὲ ποιήσαν-
τας τοὺς στρατηγούς καὶ τοὺς πρυτάνεις πρῶτον
περὶ τῆς εἰρήνης βουλευσασθαι Ἀθηναίους καθ' 60
ὃ τι ἂν ἐσὶν ἢ πρεσβεία περὶ τῆς καταλύσεως τοῦ
πολέμου. σπείσασθαι δὲ αὐτίκα μάλα τὰς πρεσ-
βειας ἐν τῷ δήμῳ τὰς παρούσας ἢ μὴν ἐμμενεῖν ἐν
ταῖς σπονδαῖς τὸν ἐνιαυτόν.

119 Ταῦτα ξυνέθεντο Λακεδαιμόνιοι καὶ ὥμοσαν καὶ
οἱ ξύμμαχοι Ἀθηναίοις καὶ τοῖς ξυμμά-
χοις, μηνὸς ἐν Λακεδαίμονι Γεραστίου δω-
δεκάτῃ. ξυνετίθεντο δὲ καὶ ἐσπένδοντο
Λακεδαιμονίων μὲν οἶδε, Ταῦρος Ἐχετιμίδα, Ἀθή- 5
ναιος Περικλείδα, Φιλοχαρίδας Ἐρυξίδαττα· Κοριν-
θίων δὲ Αἰνέας Ὠκύτου, Εὐφαιμίδας Ἀριστωνύμου·
Σικυωνίων δὲ Δαμότιμος Ναυκράτους, Ὀνάσιμος
Μεγακλέους· Μεγαρέων δὲ Νίκασος Κεκάλου,
Μενεκράτης Ἀμφιδώρου· Ἐπιδαυρίων δὲ Ἀμφίας 10
Εὐπαῖδα· Ἀθηναίων δὲ οἱ στρατηγοὶ Νικόστρατος
Διῦτρέφους, Νικίας Νικηράτου, Λυτοκλῆς Τολ-

Names of
those who
ratified the
truce.

μαίουν. ἡ μὲν δὲ ἐκεχειρία αὕτη ἐγένετο, καὶ
 ξύνησαν ἐν αὐτῇ περὶ τῶν μειζόνων σπονδῶν διὰ
 παντὸς ἐς λόγους.

- 120 Περὶ δὲ τὰς ἡμέρας ταύτας αἷς ἐπήρχοντο, Σκι-
SCIONE re-
 volts to
 Brasidas. He
 sails to the
 city. ωνή, ἐν τῇ Παλλήνῃ πόλιν, ἀπέστη ἀπ'
 Ἀθηναίων πρὸς Βρασίδα. φασὶ δὲ οἱ
 Σκιωναῖοι Πελληνῆς μὲν εἶναι ἐκ Πελο-
 ποννήσου, πλείοντας δ' ἀπὸ Τροίας σφῶν τοὺς πρῶ- 5
 τοὺς κατενεχθῆναι ἐς τὸ χωρίον τοῦτο τῷ χειμῶνι
 ὃ ἐχρήσαντο Ἀχαιοί, καὶ αὐτοῦ οἰκῆσαι. ἀπο-
 στασι δ' αὐτοῖς ὁ Βρασίδης διέπλευσε νυκτὸς ἐς
 τὴν Σκιώνην, τριήρει μὲν φιλία προπλεύουσα, αὐτὸς
 δὲ ἐν κελητίῳ ἄποθεν ἐφεπόμενος, ὅπως εἰ μὲν τινι 10
 τοῦ κέλητος μείζονι πλοίῳ περιτυγχάνοι, ἢ τριή-
 ρης ἀμυνῇ αὐτῷ, ἀντιπάλου δὲ ἄλλης τριήρους
 ἐπιγενομένης οὐ πρὸς τὸ ἔλασσον νομίζων τρέ-
 ψεσθαι ἀλλ' ἐπὶ τὴν ναῦν, καὶ ἐν τούτῳ αὐτὸν
 3 διασώσειν. περαιωθεὶς δὲ καὶ ξύλλογον ποιήσας 15
 τῶν Σκιωναίων ἔλεγεν ἅ τε ἐν τῇ Ἀκάνθῳ καὶ Το-
 ρώνῃ, καὶ προσέτι φάσκων ἀξιωτάτους αὐτοὺς εἶναι
 ἐπαίνου, οἵτινες τῆς Παλλήνης ἐν τῷ ἰσθμῷ ἀπει-
 λημένης ὑπὸ τῶν Ἀθηναίων Ποτίδαιαν ἐχόντων
 καὶ ὄντες οὐδὲν ἄλλο ἢ νησιῶται αὐτεπάγγελτοι 20
 ἐχώρησαν πρὸς τὴν ἐλευθερίαν, καὶ οὐκ ἀνέμειναν
 ἀτολμία ἀνάγκην σφίσι προσγενέσθαι περὶ τοῦ
 4 φανερώς οἰκείου ἀγαθοῦ· σημεῖόν τ' εἶναι τοῦ καὶ
ἄλλο τι ἂν αὐτοὺς τῶν μεγίστων ἀνδρείως ὑπο-
μῆναι, εἰ τεθήσεται κατὰ νοῦν τὰ πράγματα· πι- 25
 στοτάτους τε τῇ ἀληθείᾳ ἡγήσεσθαι αὐτοὺς Λακε-
 121 δαιμονίων φίλους καὶ τὰλλα τιμήσειν. καὶ οἱ μὲν

Σκιωναῖοι ἐπήρθησάν τε τοῖς λόγοις καὶ θαρσή-
σαντες πάντες ὁμοίως, καὶ οἷς πρότερον
μὴ ἤρεσκε τὰ πρᾶσσόμενα, τὸν τε πόλε-
μον διεννοοῦντο προθύμως οἷσιν καὶ τὸν
Βρασίδαν τὰ τ' ἄλλα καλῶς ἐδέξαντο

Honours
paid to Bra-
sidas. He
hopes to win
Mende and
Potidaea. 5

καὶ δημοσίᾳ μὲν χρυσῷ στεφάνῳ ἀνέδησαν ὡς
ἐλευθεροῦντα τὴν Ἑλλάδα, ἰδίᾳ δὲ ἔταινίουν τε καὶ
προσῆρχοντο ὥσπερ ἀθλητῇ. ὁ δὲ τό τε παραντίκα
φυλακὴν τινα αὐτοῖς ἐγκαταλιπὼν διέβη πάλιν, 10
καὶ ὕστερον οὐ πολλῷ στρατιὰν πλείω ἐπεραίωσε,
βουλόμενος μετ' αὐτῶν τῆς τε Μένδης καὶ τῆς
Ποτιδαίας ἀποπειρᾶσαι, ἡγούμενος καὶ τοὺς Ἀθη-
ναίους βοηθῆσαι ἂν ὡς ἐς νῆσον καὶ βουλόμενος
φθάσαι· καί τι αὐτῷ καὶ ἐπράσσετο ἐς τὰς πόλεις 15
ταύτας προδοσίας πέρι.

122 Καὶ ὁ μὲν ἔμελλεν ἐγχειρήσειν ταῖς πόλεσι

ταύταις, ἐν τούτῳ δὲ τριῆρει οἱ τὴν ἐκε-
χειρίαν περιαγγέλλοντες ἀφικνοῦνται
παρ' αὐτόν, Ἀθηναίων μὲν Ἀριστῶνυ-
μος, Λακεδαιμονίων δὲ Ἀθήναιος. καὶ
ἡ μὲν στρατιὰ πάλιν διέβη ἐς Τωρώνην,

The truce is
officially an-
nounced to
Brasidas.
The Athe-
nians refuse
to allow it to
include
Scione. 5

οἱ δὲ τῷ Βρασίδᾳ ἀνήγγελλον τὴν ξυνθήκην, καὶ
ἐδέξαντο πάντες οἱ ἐπὶ Θράκης ξύμμαχοι Λακε-
δαιμονίων τὰ πεπραγμένα. Ἀριστῶνυμος δὲ τοῖς
μὲν ἄλλοις κατήνει, Σκιωναίους δὲ αἰσθόμενος ἐκ 10
λογισμοῦ τῶν ἡμερῶν ὅτι ὕστερον ἀφεστήκοιεν,
οὐκ ἔφη ἐνσπόνδους ἔσεσθαι. Βρασίδης δὲ ἀντέ-
λεγε πολλά, ὡς πρότερον, καὶ οὐκ ἀφίει τὴν πόλιν.
ὡς δ' ἀπήγγειλεν ἐς τὰς Ἀθήνας ὁ Ἀριστῶνυμος
περὶ αὐτῶν, οἱ Ἀθηναῖοι εὐθύς ἐτοῖμοι ἦσαν στρα- 15

τεύειν ἐπὶ τὴν Σκιώνην. οἱ δὲ Λακεδαιμόνιοι
 πρέσβεις πέμψαντες παραβήσεσθαι ἔφασαν αὐ-
 τοὺς τὰς σπονδάς, καὶ τῆς πόλεως ἀντεποιοῦντο,
 Βρασίδα πιστεύοντες, δίκη τε ἐτοῖμοι ἦσαν περὶ
 3 αὐτῆς κρίνεσθαι. οἱ δὲ δίκη μὲν οὐκ ἤθελον κιν- 20
 δυνεύειν, στρατεύειν δὲ ὡς τάχιστα, ὀργὴν ποιού-
 μενοι εἰ καὶ οἱ ἐν ταῖς νήσοις ἤδη ὄντες ἀξιούσι
 σφῶν ἀφίστασθαι, τῇ κατὰ γῆν Λακεδαιμονίων
 ἰσχύϊ ἀνωφελεῖ πιστεύοντες. εἶχε δὲ καὶ ἡ ἀλή-
 θεια περὶ τῆς ἀποστάσεως μᾶλλον ἢ οἱ Ἀθηναῖοι 25
 ἐδिकाίου· δύο γὰρ ἡμέραις ὕστερον ἀπέστησαν οἱ
 Σκιωναῖοι, ψήφισμά τ' εὐθὺς ἐποίησαντο, Κλέωνος
 γνώμη πεισθέντες, Σκιωναίους ἐξελεῖν τε καὶ
 ἀποκτεῖναι· καὶ τὰλλα ἡσυχάζοντες ἐς τοῦτο
 παρεσκευάζοντο.

123 Ἐν τούτῳ δὲ Μένδη ἀφίσταται αὐτῶν, πόλις
 ἐν τῇ Παλλήνῃ, Ἐρετριῶν ἀποικία. καὶ
 αὐτοὺς ἐδέξατο ὁ Βρασίδης, οὐ νομίζων
 ἀδικεῖν, ὅτι ἐν τῇ ἐκχειρίᾳ φανερώς προσ-
 εχώρησαν· ἔστι γὰρ αὐτὸς καὶ αὐτὸς ἐνεκάλει τοῖς 5
 2 Ἀθηναίοις παραβαίνειν τὰς σπονδάς. διὸ καὶ ὁ
 Μενδαῖοι μᾶλλον ἐτόλμησαν, τὴν τε τοῦ Βρασίδου
 γνώμην ὁρῶντες ἐτοίμην, τεκμαιρόμενοι καὶ ἀπὸ
 τῆς Σκιώνης, ὅτι οὐ προϋδίδου, καὶ ἅμα τῶν πρᾶσ-
 σόντων σφίσιν ὀλίγων τε ὄντων καὶ ὡς τότε ἐμέλ- 10
 λησαν οὐκέτι ἀνέντων, ἀλλὰ περὶ σφίσιν αὐτοῖς
 φοβουμένων τὸ κατάδηλον καὶ καταβιασαμένων
 3 παρὰ γνώμην τοὺς πολλούς. οἱ δὲ Ἀθηναῖοι
 εὐθὺς πυθόμενοι πολλῶ ἔτι μᾶλλον ὀργισθέντες
 παρεσκευάζοντο ἐπ' ἀμφοτέρας τὰς πόλεις. καὶ 15

Mende re-
 volts, and is
 received by
 Brasidas.

Βρασίδας προσδεχόμενος τὸν ἐπίπλουν αὐτῶν
 ὑπεκκομίζει ἐς Ὀλυνθον τὴν Χαλκιδικὴν παῖδας
 4 καὶ γυναῖκας τῶν Σκιωναίων καὶ Μενδαίων, καὶ
 τῶν Πελοποννησίων αὐτοῖς πεντακοσίους ὀπλίτας
 διέπεμψε καὶ πελταστὰς τριακοσίους Χαλκιδέων, 20
 ἄρχοντά τε τῶν ἀπάντων Πολυδαμίδαν. καὶ οἱ
 μὲν τὰ περὶ σφᾶς αὐτοὺς, ὥς ἐν τάχει παρεσο-
 μένων τῶν Ἀθηναίων, κοινῇ εὐτρεπίζοντο.

124 Βρασίδας δὲ καὶ Περδίκκας ἐν τούτῳ στρα-
 τεύουσιν ἅμα ἐπὶ Ἀρριβαίον τὸ δεύτερον Brasidas and
Perdiccas in-
vade the ter-
ritory of
Arrhibæua.
 ἐς Λύγκον. καὶ ἦγον ὁ μὲν ὦν ἐκράτει
 Μακεδόνων τὴν δύναμιν καὶ τῶν ἐνοι-
 κούντων Ἑλλήνων ὀπλίτας, ὁ δὲ πρὸς τοῖς αὐτοῦ 3
 περιλοίπεις τῶν Πελοποννησίων Χαλκιδέας καὶ
 Ἀκανθοὺς καὶ τῶν ἄλλων κατὰ δύναμιν ἐκάστων.
 2 ξύμπαν δὲ τὸ ὀπλιτικὸν τῶν Ἑλλήνων τρισχίλιοι
 μάλιστα, ἱππῆς δ' οἱ πάντες ἠκολούθουν Μακε-
 δόνων ξὺν Χαλκιδεῦσιν ὀλίγου ἐς χιλίους, καὶ 10
 ἄλλος ὅμιλος τῶν βαρβάρων πολὺς. ἐσβαλόντες
 δὲ ἐς τὴν Ἀρριβαίου καὶ εὐρόντες ἀντεστρατοπε-
 δευμένους αὐτοῖς τοὺς Λυγκηστὰς ἀντεκαθέζοντο
 3 καὶ αὐτοί. καὶ ἐχόντων τῶν μὲν πεζῶν λόφον
 ἐκατέρωθεν, πεδίου δὲ τοῦ μέσου ὄντος, οἱ ἱππῆς 15
 ἐς αὐτὸ καταδραμόντες ἱππομάχησαν πρῶτα ἀμ-
 φοτέρων, ἔπειτα δὲ καὶ ὁ Βρασίδας καὶ ὁ Περ-
 δίκκας, προελθόντων πρότερον ἀπὸ τοῦ λόφου
 μετὰ τῶν ἱππέων τῶν Λυγκηστῶν ὀπλιτῶν καὶ
 ἐτοίμων ὄντων μάχεσθαι, ἀντεπαγαγόντες καὶ 20
 αὐτοὶ ξυνέβαλον καὶ ἔτρεψαν τοὺς Λυγκηστὰς,
 καὶ πολλοὺς μὲν διέφθειραν, οἱ δὲ λοιποὶ διαφεύ-

- 4 γοντες πρὸς τὰ μετέωρα ἡσύχαζον. μετὰ δὲ τοῦτο
 τροπαῖον στήσαντες δύο μὲν ἢ τρεῖς ἡμέρας ἐπέ-
 σχον, τοὺς Ἰλλυριοὺς μένοντες, οἳ ἔτυχον τῷ Περ- 25
 δίκκᾳ μισθοῦ μέλλοντες ἥξειν· ἔπειτα ὁ Περδίκκας
 ἐβούλετο προΐεναι ἐπὶ τὰς τοῦ Ἀρριβαίου κώμας
 καὶ μὴ καθῆσθαι, Βρασίδας δὲ τῆς τε Μένδης
 περιορώμενος, μὴ τῶν Ἀθηναίων πρότερον ἐπι-
 πλευσάντων τι πάθῃ, καὶ ἅμα τῶν Ἰλλυριῶν οὐ 30
 παρόντων, οὐ πρόθυμος ἦν, ἀλλὰ ἀναχωρεῖν μάλ-
 125 λον. καὶ ἐν τούτῳ διαφορομένων αὐτῶν ἠγγέλθη
 ὅτι καὶ οἱ Ἰλλυριοὶ μετ' Ἀρριβαίου προ-
 δόντες Περδίκκαν γεγέννηται· ὥστε ἤδη
 ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν διὰ τὸ
 δέος αὐτῶν ὄντων ἀνθρώπων μαχίμων, 5
 κυρωθὲν δὲ οὐδὲν ἐκ τῆς διαφορᾶς ὀπη-
 νίκα χρὴ ὀρμᾶσθαι, νυκτός τε ἐπιγενομένης, οἱ μὲν
 Μακεδόνες καὶ τὸ πλῆθος τῶν βαρβάρων εὐθύς
 φοβηθέντες, ὅπερ φιλεῖ μεγάλα στρατόπεδα, ἀσα-
 φῶς ἐκπλήγνυσθαι, καὶ νομίσαντες πολλαπλα- 10
 σίους μὲν ἢ ἦλθον ἐπιέναι, ὅσον δὲ οὐπω παρεῖναι,
 καταστάντες ἐς αἰφνίδιον φυγὴν ἐχώρουν ἐπ'
 2 οἴκου, καὶ τὸν Περδίκκαν τὸ πρῶτον οὐκ αἰσθανό-
 μενον, ὡς ἔγνω, ἠνάγκασαν πρὶν τὸν Βρασίδα
 ἰδεῖν,—ἀποθεν γὰρ πολὺ ἀλλήλων ἐστρατοπε- 15
 δεύοντο,—προαπελθεῖν. Βρασίδας δὲ ἅμα τῇ ἔφ,
 ὡς εἶδε τοὺς Μακεδόνας προκεχωρηκότας τοὺς τε
 Ἰλλυριοὺς καὶ τὸν Ἀρριβαῖον μέλλοντας ἐπιέναι,
 ξυναγαγὼν καὶ αὐτὸς ἐς τετράγωνον τάξιν τοὺς
 ὀπλίτας καὶ τὸν ψιλὸν ὄμιλον ἐς μέσον λαβὼν 20
 3 διενοεῖτο ἀναχωρεῖν. ἐκδρόμους δέ, εἴ πῃ προσ-

The Illyrians
 desert Per-
 diccas.
 Panic and
 flight of the
 Macedo-
 nians. Bras-
 idas prepares
 to effect a
 retreat.

βάλλοιεν αὐτοῖς, ἔταξε τοὺς νεωτάτους, καὶ αὐτὸς
 λογάδας ἔχων τριακοσίους τελευταῖος γνώμην
 εἶχεν ὑποχωρῶν τοῖς τῶν ἐναντίων πρώτοις προσ-
 κεισομένοις ἀνθιστάμενος ἀμύνεσθαι. καὶ πρὶν 25
 τοὺς πολεμίους ἐγγὺς εἶναι, ὥς διὰ ταχέων παρε-
 κελεύσατο τοῖς στρατιώταις τοιάδε.

126 Εἰ μὲν μὴ ὑπώπτευνον, ἄνδρες Πελοποννή-
 σιοι, ὑμᾶς τῷ τε μεμονῶσθαι, καὶ ὅτι Speech of
 Brasidas to
 his army.
 βάρβαροι οἱ ἐπιόντες καὶ πολλοί, ἔκ-
 πληξιν ἔχειν, οὐκ ἂν ὁμοίως διδαχὴν ἅμα τῇ παρα-
 κελεύσει ἐποιοῦμην· νῦν δὲ πρὸς μὲν τὴν ἀπό- 5
 λειψιν τῶν ἡμετέρων καὶ τὸ πλήθος τῶν ἐναντίων
 βραχεῖ ὑπομνήματι καὶ παραινέσει τὰ μέγιστα
 2 πειράσομαι πείθειν. ἀγαθοῖς γὰρ εἶναι ὑμῖν προσ-
 ἡκει τὰ πολέμια οὐ διὰ ξυμμάχων παρουσίαν
 ἐκάστοτε, ἀλλὰ δι' οἰκείαν ἀρετὴν, καὶ μηδὲν 10
 πλήθος πεφοβῆσθαι ἐτέρων, οἳ γε μηδὲ ἀπὸ πολι-
 τειῶν τοιούτων ἤκετε, ἐν αἷς οὐ πολλοὶ ὀλίγων
 ἄρχουσιν, ἀλλὰ πλειόνων μᾶλλον ἐλάσσους, οὐκ
 ἄλλω τινὶ κτησάμενοι τὴν δυναστείαν ἢ τῷ μαχό-
 3 μενοι κρατεῖν. βαρβάρους δέ, οὓς νῦν ἀπειρία 15
 δέδιδτε, μαθεῖν χρή, ἐξ ὧν τε προηγώνισθε τοῖς
 Μακεδόσιν αὐτῶν καὶ ἀφ' ὧν ἐγὼ εἰκάζω τε καὶ
 ἄλλων ἀκοῇ ἐπίσταμαι, οὐ δεινούς ἐσομένους. καὶ
 γὰρ ὅσα μὲν τῷ ὄντι ἀσθενῇ ὄντα τῶν πολεμίων
 δόκησιν ἔχει ἰσχύος, διδαχὴ ἀληθοῦς προσγενομένη 20
 περὶ αὐτῶν ἐθάρσυνε μᾶλλον τοὺς ἀμυνομένους·
 οἷς δὲ βεβαίως τι πρόσεστιν ἀγαθόν, μὴ προειδώς
 4 τις ἂν αὐτοῖς τολμηρότερον προσφέρειτο. οὗτοι
 δὲ τὴν μέλλησιν μὲν ἔχουσι τοῖς ἀπείροις φοβε-

ραν· και γάρ πλήθει ὄψεως δεινοὶ καὶ βοῆς μεγέθει 25
 ἀφόρητοι, ἥ τε διὰ κενῆς ἐπανάσεις τῶν ὅπλων
 ἔχει τινὰ δηλωσιν ἀπειλῆς. προσμίξαι δὲ τοῖς
 ὑπομένουσιν αὐτὰ οὐχ ὁμοιοί· οὔτε γὰρ τάξιν
 ἔχοντες αἰσχυνθεῖεν ἂν λιπεῖν τινὰ χώραν βιαζό-
 μενοι, ἥ τε φυγὴ καὶ ἡ ἔφοδος αὐτῶν ἴσην ἔχουσα 30
 δόξαν τοῦ καλοῦ ἀνεξέλεγκτον καὶ τὸ ἀνδρεῖον
 5 ἔχει. αὐτοκράτωρ δὲ μάχῃ μάλιστ' ἂν καὶ πρό-
 φασιν τοῦ σώζεσθαι τινι πρεπόντως πορίσειεν.
 τοῦ τε ἐς χεῖρας ἐλθεῖν πιστότερον τὸ ἐκφοβήσειν
 ὑμᾶς ἀκινδύνως ἡγοῦνται· ἐκείνῳ γὰρ ἂν πρὸ τού- 35
 του ἐχρῶντο. σαφῶς τε πᾶν τὸ προϋπάρχον
 δεινὸν ἀπ' αὐτῶν ὁράτε ἔργῳ μὲν βραχὺ ὄν, ὅψει
 6 δὲ καὶ ἀκοῇ κατασπέρχον. ὁ ὑπομείναντες ἐπι-
 φερόμενον καί, ὅταν καιρὸς ᾗ, κόσμῳ καὶ τάξει
 αὐθις ὑπαγαγόντες ἔς τε τὸ ἀσφαλὲς θάσσον ἀφί- 40
 ξεσθε, καὶ γνώσεσθε τὸ λοιπόν, ὅτι οἱ τοιοῦτοι
 ὄχλοι τοῖς μὲν τὴν πρώτην ἔφοδον δεξαμένοις
 ἀποθεν ἀπειλαῖς τὸ ἀνδρεῖον μελλήσει ἐπικομ-
 ποῦσιν, οἳ δ' ἂν εἴξωσιν αὐτοῖς, κατὰ πόδας τὸ
 εὐψυχον ἐν τῷ ἀσφαλεῖ ὁξεῖς ἐνδείκνυνται.

- 127 Τοιαῦτα ὁ Βρασίδας παραινέσας ὑπήγγε τὸ
 στράτευμα. οἱ δὲ βάρβαροι ἰδόντες
 πολλῇ βοῇ καὶ θορύβῳ προσέκειντο,
 νομίσαντες φεύγειν τε αὐτὸν καὶ καταλα-
 βόντες διαφθεῖρειν. καὶ ὥς αὐτοῖς αἶ τε 5
 ἐκδρομαί, ὅπῃ προσπίπτοιεν, ἀπήντων,
 καὶ αὐτὸς ἔχων τοὺς λογάδας ἐπικειμένους ὑφί-
 στατο, τῇ τε πρώτῃ ὕρμῃ παρὰ γνώμην ἀντέστη-
 σαν καὶ τὸ λοιπὸν ἐπιφερομένους μὲν δεχόμενοι

The Illyrians,
 after vainly
 attacking the
 Lacedaemo-
 nians, occupy
 a pass in
 advance of
 their line of
 march.

2 ἡμύνοντο, ἡσυχάζοντων δὲ αὐτοὶ ὑπεχώρουν, τότε 10
 δὴ τῶν μετὰ τοῦ Βρασίδου Ἑλλήνων ἐν τῇ εὐρυ-
 χωρίᾳ οἱ πολλοὶ τῶν βαρβάρων ἀπέσχοντο, μέρος
 δέ τι καταλιπόντες αὐτοῖς ἐπακολουθοῦν προσ-
 βάλλειν, οἱ λοιποὶ χωρήσαντες δρόμῳ ἐπὶ τε τοὺς
 φεύγοντας τῶν Μακεδόνων οἷς ἐντύχοιεν ἔκτεινον, 15
 καὶ τὴν ἐσβολήν, ἣ ἐστὶ μεταξὺ δυοῖν λόφοιν
 στενὴ ἐς τὴν Ἀρριβαίου, φθάσαντες προκατέλα-
 βον, εἰδότες οὐκ οὔσαν ἄλλην τῷ Βρασίδᾳ ἀναχώ-
 ρησιν. καὶ προσιόντος αὐτοῦ ἐς αὐτὸ ἤδη τὸ
 ἄπορον τῆς ὁδοῦ κυκλοῦνται ὡς ἀποληψόμενοι.
 128 ὁ δὲ γιούς προεῖπε τοῖς μεθ' αὐτοῦ τριακοσίοις, ὃν
 ᾤετο μᾶλλον ἂν ἐλεῖν τῶν λόφων, χωρή-
 σαντας πρὸς αὐτὸν δρόμῳ, ὡς τάχιστα
 ἕκαστος δύναται, ἄνευ τάξεως, πειρᾶσαι
 ἀπ' αὐτοῦ ἐκκροῦσαι τοὺς ἤδη ἑπόντας
 βαρβάρους, πρὶν καὶ τὴν πλείονα κύκλω-
 σιν σφῶν αὐτόσε προσμίξαι. καὶ οἱ μὲν προσπε-
 σόντες ἐκράτησάν τε τῶν ἐπὶ τοῦ λόφου καὶ ἡ
 πλείων ἤδη στρατιὰ τῶν Ἑλλήνων ῥᾶον πρὸς
 2 αὐτὸν ἐπορεύοντο· οἱ γὰρ βάρβαροι καὶ ἐφοβή- 10
 θησαν τῆς τροπῆς αὐτοῖς ἐνταῦθα γενομένης σφῶν
 ἀπὸ τοῦ μετεώρου, καὶ ἐς τὸ πλεῖον οὐκέτ' ἐπηκο-
 λούθουν, νομίζοντες καὶ ἐν μεθορίοις εἶναι αὐτοὺς
 ἤδη καὶ διαπεφευγέναι. Βρασίδας δὲ ὡς ἀντε-
 λάβετο τῶν μετεώρων, κατὰ ἀσφάλειαν μᾶλλον 15
 ἰὼν αὐθημερὸν ἀφικνεῖται ἐς Ἀρνισσαν πρῶτον
 3 τῆς Περδίκκου ἀρχῆς. καὶ αὐτοὶ ὀργιζόμενοι οἱ
 στρατιῶται τῇ προαναχωρήσει τῶν Μακεδόνων,
 ὅσοις ἐνέτυχον κατὰ τὴν ὁδὸν ζεύγεσιν αὐτῶν

Brasidas
 dislodges
 them, and
 makes good
 his retreat.
 Ill-feeling on
 the part of
 Perdiccas
 towards
 Sparta.

βοεικοῖς ἢ εἴ τιμι σκεύει ἐκπεπτωκότι,—οἷα ἐν 20
 νυκτερινῇ καὶ φοβερᾷ ἀναχωρήσει εἰκὸς ἦν ξυμ-
 βῆναι,—τὰ μὲν ὑπολύνοντες κατέκοπτον, τῶν δὲ
 4 οἰκείωσιν ἐποιοῦντο. ἀπὸ τούτου τε πρῶτον Περ-
 δίκκας Βρασίδαν τε πολέμιον ἐνόμισε καὶ ἐς τὸ
 λοιπὸν Πελοποννησίων τῇ μὲν γνώμῃ δι' Ἀθη- 25
 ναίους οὐ ξύνηθες μῖσος εἶχε, τῶν δὲ ἀναγκαίων
 ξυμφόρων διαίαστὰς ἔπρασσε, ὅτῳ τρόπῳ τάχι-
 στα τοῖς μὲν ξυμβήσεται τῶν δὲ ἀπαλλάξεται.

- 129 Βρασίδας δὲ ἀναχωρήσας ἐκ Μακεδονίας ἐς
 Τορώνην καταλαμβάνει Ἀθηναίους Μέν-
 δην ἤδη ἔχοντας, καὶ αὐτοῦ ἡσυχάζων ἐς
 μὲν τὴν Παλλήνην ἀδύνατος ἤδη ἐνόμιζεν
 εἶναι διαβὰς τιμωρεῖν, τὴν δὲ Τορώνην ἐν φυλακῇ 5
 εἶχεν. ὑπὸ γὰρ τὸν αὐτὸν χρόνον τοῖς ἐν τῇ
 Λύγκῳ ἐξέπλευσαν ἐπὶ τε τὴν Μένδην καὶ τὴν
 Σκιώνην οἱ Ἀθηναῖοι, ὥσπερ παρεσκευάζοντο,
 ναυσὶ μὲν πεντήκοντα, ὧν ἦσαν δέκα Χῖαι, ὀπλί-
 ταις δὲ χιλίοις ἑαυτῶν καὶ τοξόταις ἑξακοσίοις καὶ 10
 Θραξὶ μισθωτοῖς χιλίοις καὶ ἄλλοις τῶν αὐτόθεν
 3 ξυμμάχων πελτασταῖς· ἐστρατήγει δὲ Νικίας ὁ
 Νικηράτου καὶ Νικόστρατος ὁ Διῦτρέφους. ἄραν-
 τες δὲ ἐκ Ποτιδαίας ταῖς ναυσὶ καὶ σχόντες κατὰ
 τὸ Ποσειδώνιον ἐχώρουν ἐς τοὺς Μενδαίους. οἱ δ' 15
 αὐτοὶ τε καὶ Σκιωναίων τριακόσιοι βεβοηθηκότες
 Πελοποννησίων τε οἱ ἐπικούροι, ξύμπαντες δὲ
 ἐπτακόσιοι ὀπλίται, καὶ Πολυδαμίδας ὁ ἄρχων
 αὐτῶν, ἔτυχον ἐξεστρατοπεδευμένοι ἔξω τῆς πί-
 4 λεως ἐπὶ λόφου καρτεροῦ. καὶ αὐτοῖς Νικίας μὲν 20
 Μεθωναίους τε ἔχων εἴκοσι καὶ ἑκατὸν ψιλούς κ.ι.

Nicias at-
 tacks Mende,
 but fails at
 first.

λογάδας τῶν Ἀθηναίων ὀπλιτῶν ἐξήκοντα καὶ
 τοὺς τοξότας ἅπαντας κατὰ ἀτραπὸν τινα τοῦ
 λόφου πειρώμενος προσβῆναι καὶ τραυματιζόμενος
 5 ὑπ' αὐτῶν οὐκ ἠδυνήθη βιάσασθαι. Νικόστρατος 25
 δὲ ἄλλη ἐφόδῳ ἐκ πλείονος παντὶ τῷ ἄλλῳ στρα-
 τοπέδῳ ἐπιὼν τῷ λόφῳ ὄντι δυσπροσβάτῳ καὶ
 πάνυ ἐθορυβήθη, καὶ ἐς ὀλίγον ἀφίκετο πᾶν τὸ
 στράτευμα τῶν Ἀθηναίων νικηθῆναι. καὶ ταύτη
 μὲν τῇ ἡμέρᾳ, ὥς οὐκ ἐνέδοσαν οἱ Μενδαῖοι καὶ οἱ 30
 ξύμμαχοι, οἱ Ἀθηναῖοι ἀναχωρήσαντες ἐστρατο-
 πεδεύσαντο καὶ οἱ Μενδαῖοι νυκτὸς ἐπελθούσης ἐς
 τὴν πόλιν ἀπήλθον.

130 Τῇ δ' ὑστεραίᾳ οἱ μὲν Ἀθηναῖοι περιπλεύσαν-
 τες ἐς τὸ πρὸς Σκιώνης τό τε προάστειον
 εἶλον καὶ τὴν ἡμέραν ἅπασαν ἐδήουν τὴν
 γῆν, οὐδενὸς ἐπεξιόντος, ἦν γάρ τι καὶ
 στασιασμοῦ ἐν τῇ πόλει, οἱ δὲ τριακόσιοι τῶν 5
 Σκιωναίων τῆς ἐπιοίσης νυκτὸς ἀπεχώρησαν ἐπ'
 2 οἴκου. καὶ τῇ ἐπιγιγνομένῃ ἡμέρᾳ Νικίας μὲν τῷ
 ἡμίσει τοῦ στρατοῦ προΐων ἅμα ἐς τὰ μεθόρια τῶν
 Σκιωναίων τὴν γῆν ἐδήου, Νικόστρατος δὲ τοῖς
 λοιποῖς κατὰ τὰς ἄνω πύλας, ἣ ἐπὶ Ποτιδαίας 10
 ἔρχονται, προσεκάθητο τῇ πόλει. ὁ δὲ Πολυδα-
 μίδας, ἔτυχε γὰρ ταύτῃ τοῖς Μενδαίοις καὶ ἐπι-
 κούροις ἐντὸς τοῦ τείχους τὰ ὄπλα κείμενα, δια-
 τάσσει τε ὥς ἐς μάχην καὶ παρῆνει τοῖς Μεν-
 3 δαίοις ἐπεξιέναι. καὶ τινος αὐτῷ τῶν ἀπὸ τοῦ 15
 δήμου ἀντειπόντος κατὰ τὸ στασιωτικόν, ὅτι οὐκ
 ἐπέξισιν, οὐδὲ δέοιτο πολεμεῖν, καί, ὥς ἀντεῖπεν,
 ἐπισπασθέντος τῇ χειρὶ ὑπ' αὐτοῦ καὶ θορυβηθέν-

The town is
 taken and the
 citadel block-
 aded.

τος, ὁ δῆμος εὐθὺς ἀναλαβὼν τὰ ὄπλα περιοργῆς
 ἐχώρει ἐπὶ τε Πελοποννησίους καὶ τοὺς τὰ ἐναντία 20
 σφίσι μετ' αὐτῶν πράξαντας. καὶ προσπεσόντες
 τρέπουσιν ἅμα μὲν μάχῃ αἰφνιδίῳ, ἅμα δὲ τοῖς
 Ἀθηναίοις τῶν πυλῶν ἀνοιγομένων φοβηθέντων·
 ᾤθησαν γὰρ ἀπὸ προειρημένου τινὸς αὐτοῖς τὴν
 4 ἐπιχείρησιν γενέσθαι. καὶ οἱ μὲν ἐς τὴν ἀκρό- 25
 πολιν, ὅσοι μὴ αὐτίκα διεφθάρησαν, κατέφυγον,
 ἦνπερ καὶ τὸ πρότερον αὐτοὶ εἶχον· οἱ δὲ Ἀθη-
 ναῖοι—ἤδη γὰρ καὶ ὁ Νικίας ἐπαναστρέψας πρὸς
 τῇ πόλει ἦν,—ἐσπεσόντες ἐς τὴν Μένδην πόλιν,
 ἅτε οὐκ ἀπὸ ξυμβάσεως ἀνοιχθεῖσαν, ἀπάσῃ τῇ 30
 στρατιᾷ ὡς κατὰ κράτος ἐλόντες διήρπασαν, καὶ
 μόλις οἱ στρατηγοὶ κατέσχον ὥστε μὴ καὶ τοὺς
 5 ἀνθρώπους διαφθεῖρεσθαι. καὶ τοὺς μὲν Μεν-
 δαίους μετὰ ταῦτα πολιτεύειν ἐκέλευον ὥσπερ
 εἰώθεσαν, αὐτοὺς κρίναντας ἐν σφίσιν αὐτοῖς εἴ 35
 τινας ἡγούνται αἰτίους εἶναι τῆς ἀποστάσεως·
 τοὺς δ' ἐν τῇ ἀκροπόλει ἀπετείχισαν ἐκατέρωθεν
 τείχει ἐς θάλασσαν καὶ φυλακὴν ἑπικαθίσταντο.
 ἐπειδὴ δὲ τὰ περὶ τὴν Μένδην κατέσχον, ἐπὶ τὴν
 131 Σκιώνην ἐχώρουν. οἱ δὲ ἀντεπεξελθόντες αὐτοὶ
 καὶ Πελοποννήσιοι ἰδρύθησαν ἐπὶ λόφου
 καρτεροῦ πρὸ τῆς πόλεως, ὃν εἰ μὴ ἔλοιεν
 2 οἱ ἐναντίοι, οὐκ ἐγίγνετο σφῶν περιτείχισις. προσ-
 βαλόντες δ' αὐτῷ κατὰ κράτος οἱ Ἀθηναῖοι καὶ 5
 μάχῃ ἐκκρούσαντες τοὺς ἑπόντας ἐστρατοπεδεύ-
 σαντό τε καὶ ἐς τὸν περιτειχισμόν, τροπαῖον
 στήσαντες, παρεσκευάζοντο. καὶ αὐτῶν οὐ πολὺ
 ὕστερον ἤδη ἐν ἔργῳ ὄντων, οἱ ἐκ τῆς ἀκροπόλεως

Scione is
blocked.

ἐν τῇ Μένδῃ πολιορκούμενοι ἐπίκουροι βιασάμενοι π
παρὰ θάλασσαν τὴν φυλακὴν νυκτὸς ἀφικνοῦνται,
καὶ διαφυγόντες οἱ πλείστοι τὸ ἐπὶ τῇ Σκιώνῃ
στρατόπεδον ἐσῆλθον ἐς αὐτήν.

- 132 Περιτειχιζομένης δὲ τῆς Σκιώνης Περδίκκας
τοῖς τῶν Ἀθηναίων στρατηγοῖς ἐπικηρυ- Perdicaas
comes to
terms with
the Athe-
nians.
κευσάμενος ὁμολογίαν ποιεῖται πρὸς τοὺς
Ἀθηναίους διὰ τὴν τοῦ Βρασίδου ἔχθραν
περὶ τῆς ἐκ τῆς Λύγκου ἀναχωρήσεως, εὐθὺς τότε
ἀρξόμενος πρίσσειν. καὶ ἐτύγχανε γὰρ τότε
Ἰσχαγόρας ὁ Λακεδαιμόνιος στρατιὰν μέλλων
πεξῇ πορεύσειν ὡς Βρασίδαν, ὁ δὲ Περδίκκας, ἅμ
μὲν κελεύοντος τοῦ Νικίου, ἐπειδὴ ξυνεβεβήκει,
ἐνδηλὸν τι ποιεῖν τοῖς Ἀθηναίοις βεβαιότητος 10
πέρι, ἅμα δ' αὐτὸς οὐκέτι βουλόμενος Πελοποννη-
σίους ἐς τὴν αὐτοῦ ἀφικνεῖσθαι, παρασκευάσας
τοὺς ἐν Θεσσαλίᾳ ξένους, χρώμενος αἰὲ τοῖς πρώ-
τοις, διεκώλυσε τὸ στράτευμα καὶ τὴν παρα-
σκευὴν, ὥστε μὴδὲ πειρᾶσθαι Θεσσαλῶν. Ἰσχα- 15
γόρας μέντοι καὶ Ἀμεινίας καὶ Ἀριστεὺς αὐτοὶ
τε ὡς Βρασίδαν ἀφίκοντο, ἐπιδεῖν πεμψάντων
Λακεδαιμονίων τὰ πράγματα, καὶ τῶν ἡβόντων
αὐτῶν παρανόμως ἄνδρας ἐξῆγον ἐκ Σπάρτης, ὥστε
τῶν πόλεων ἄρχοντας καθιστάναι καὶ μὴ τοῖς ἐν- 20
τυχοῦσιν ἐπιτρέπειν. καὶ Κλεαρίδαν μὲν τὸν
Κλεωνύμου καθίστησιν ἐν Ἀμφιπόλει, Πασιτε-
λίδαν δὲ τὸν Ἡγησάνδρου ἐν Τωρόνῃ.

- 133 Ἐν δὲ τῷ αὐτῷ θέρει Θηβαῖοι Θεσπιέων τεῖχος
περιεῖλον, ἐπικαλέσαντες ἀττικισμόν, βουλόμενοι
μὲν καὶ αἰεὶ, παροεστηκὸς δὲ ῥᾶον ἐπειδὴ καὶ ἐν τῇ

πρὸς Ἀθηναίους μάχῃ ὃ τι ἦν αὐτῶν ἄνθος ἀπο-
 λώλει. καὶ ὁ νεὸς τῆς Ἡρας τοῦ αὐτοῦ 5
 θέρους ἐν Ἀργεὶ κατεκαύθη, Χρυσίδος
 τῆς ἱερείας λύχνον τινὰ θείσης ἡμμένον

The temple
of Here at
Argos is
burnt down.

πρὸς τὰ στέμματα καὶ ἐπικαταδαρθούσης, ὥστε
 ἔλαθεν ἀφθέντα πάντα καὶ καταφλεχθέντα. καὶ
 ἡ Χρυσὶς μὲν εὐθύς τῆς νυκτὸς δέισασα τοὺς Ἀρ- 10
 γείους ἐς Φλιοῦντα φεύγει· οἱ δὲ ἄλλην ἰέριαν ἐκ
 τοῦ νόμου τοῦ προκειμένου κατεστήσαντο, Φαι-
 νίδα ὕνομα. ἔτη δὲ ἡ Χρυσὶς τοῦ πολέμου τοῦδε
 ἐπέλαβεν ὀκτὼ καὶ ἑνατον ἐκ μέσου, ὅτε ἐπεφεύ-
 γει. καὶ ἡ Σκιώνη τοῦ θέρους ἤδη τελευτῶντος 15
 περιετετείχιστό τε παντελῶς καὶ οἱ Ἀθηναῖοι ἐπ'
 αὐτῇ φυλακὴν καταλιπόντες ἀνεχώρησαν τῷ ἄλλῳ
 στρατῷ.

134 Ἐν δὲ τῷ ἐπιόντι χειμῶνι τὰ μὲν Ἀθηναίων
 καὶ Λακεδαιμονίων ἡσύχαζε διὰ τὴν ἐκε-
 χειρίαν, Μαντινῆς δὲ καὶ Τεγεᾶται καὶ
 οἱ ξύμμαχοι ἐκατέρων ξυνέβαλον ἐν Λαο-
 δικίᾳ τῆς Ὀρεσθίδος, καὶ νίκη ἀμφιδήριτος ἐγέ- 5
 νετο· κέρας γὰρ ἐκάτεροι τρέψαντες τὸ καθ' αὐτοὺς
 τροπαῖά τε ἀμφοτέροι ἐστήσαν καὶ σκῦλα ἐς Δελ-
 φούς ἀπέπεμψαν. διαφθαρέντων μέντοι πολλῶν
 ἐκατέροις καὶ ἀγχωμάλου τῆς μάχης γενομένης
 καὶ ἀφελομένης νυκτὸς τὸ ἔργον οἱ Τεγεᾶται μὲν 10
 ἐπηυλίσαντό τε καὶ εὐθύς ἐστήσαν τροπαῖον, Μαν-
 τινῆς δὲ ἀπεχώρησάν τε ἐς Βουκολίωνα καὶ ὕστε-
 ρον ἀντέστησαν.

Indecisive
battle be-
tween the
Tegeans and
Mantineans.

135 Ἀπεπείρασε δὲ τοῦ αὐτοῦ χειμῶνος καὶ ὁ Βρα-
 σίδας τελευτῶντος καὶ πρὸς ἔαρ ἤδη Ποτιδαίας.

προσελθὼν γὰρ νυκτὸς καὶ κλίμακα προσθεῖς
μέχρι μὲν τούτου ἔλαθεν τοῦ γὰρ κώ-
δωνος παρενεχθέντος οὕτως ἐς τὸ διά-
κενον, πρὶν ἐπανελθεῖν τὸν παραδιδόντα
² αὐτόν, ἢ πρόσθεσις ἐγένετο· ἔπειτα μέντοι εὐθὺς
αἰσθομένων, πρὶν προσβῆναι, ἀπήγαγε πάλιν κατὰ
τάχος τὴν στρατιὰν καὶ οὐκ ἀνέμεινεν ἡμέραν
γενέσθαι. καὶ ὁ χειμὼν ἐτελεύτα, καὶ ἕνατον ἔτος ¹⁰
τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέ-
γραφεν.

B. C. 432.
Brasidas falls
in an attempt
on Potidaea.

NOTES

CHAPTER I

1. τοῦ δ' ἐπιγιγνομένου θέρους—the opening words introduced by δέ complete the sentence which ends the preceding book, ταῦτα μὲν κατὰ τὸν χειμῶνα τοῦτον ἐγένετο κ.τ.λ. The third and fifth books begin in the same way. θέρους—‘in the summer’; the genitive denotes the time *within the limits of which* a thing occurs, and is *partitive* in character (Madvig, § 66).

Thucydides divides his history into summers and winters, thus reckoning more accurately, as he points out (v. 20), than by the names of the archons or other officials of the year in different states.

ib. περὶ σίτου ἐκβολήν—lit. ‘putting forth (ears)’. Some time in April is probably denoted: see Arnold’s note on τοῦ σίτου ἀκμάζοντος, ii. 19; and Jowett on ii. 1. The latter holds that the terms ἀκμάζειν and ἐν ἀκμῇ εἶναι refer to the time when the corn was in full ear, though not ready for harvest. In Attica this would be about May 10—June 10, harvest beginning about June 15.

2. πλεύσασαι—the order of the sentence shews that this word belongs to Συρακοσίων δέκα νῆες: the Syracusans put to sea, and after being joined by the Locrians went to Messene.

3. Λοκρῖδες—Locri Epizephyrii, a colony founded by the Locrians of Greece, was in the s.e. of what is now Calabria. It was in alliance with Syracuse (iii. 86). Messene (now Messina) had been forced to join the Athenian confederacy the year before (iii. 90). A summary of its history is given vi. 4. ἴσαι—‘an equal number’: iii. 75, ἴσας πληρώσαντες.

4. κατέλαβον—‘occupied’, especially used of taking up a military position: cf. καταλαμβάνων, ch. 3, 18: iii. 31, τῶν πόλεων καταλαβεῖν τινά: so Plato, *Gorg.* 455 B, speaks of χωρίων κατάληψις as a subject for military debate.

ib. αὐτῶν ἐπαγαγομένων—‘the people themselves having invited them’; the preceding Μεσσήνην shews to what αὐτῶν refers: cf. i. 136, φεύγει ἐς Κέρκυραν, ὧν αὐτῶν εὐεργέτης.

5. ἔπραξαν δέ—the verb being placed first, the subject is divided into two parts, οἱ μὲν Συρακόσιοι . . . οἱ δὲ Λοκροί, the respective motives of the allies being thus distinguished: cf. line 17.

7. ὁρῶντες προσβολὴν ἔχον—‘seeing that the place commanded, or afforded (lit. contained), an approach, or point of landing and attack’, i.e. it was the key of Sicily. So the Messenians are said ἐν προσβολῇ εἶναι τῆς Σικελίας, vi. 48; and an Athenian squadron despatched to the straits of Messene is said περὶ τὴν προσβολὴν τῆς Σικελίας ναυλοχεῖν, vii. 4. ἔχω is used in the same way in ch. 8, 40, ἀπόβασιν οὐκ ἔχουσαν, ‘not admitting of a landing’. From the idea of ‘containing in itself’ it is often used in the sense of ‘bringing with itself’, and therefore of *involving* or *implying*, the equivalent English depending on the context; e.g. i. 97, ἀπόδειξιν ἔχει, ‘affords a proof’: ii. 41, ἀγανάκτησιν ἔχει, ‘gives ground of complaint’: ii. 61, αἰσθησιν ἔχει, ‘causes perception’.

ib. τῆς Σικελίας—*objective* gen. after προσβολήν: so ch. 83, 6, ἐπὶ τῇ ἐσβολῇ τῆς Λύγκου, ‘at the pass into Lyncus’.

8. ἐξ αὐτοῦ ὁρμώμενοι—‘making it a base of operations’ against Syracuse, lit. ‘starting from it’: so ch. 3, 22. ποτέ—‘sooner or later, some day’: so ch. 60, 16. If the Athenians had possession of Messene, their command of the sea would enable them to collect forces and supplies there, so as to attack Syracuse at their own time.

Rhegium was on the Italian side of the straits of Messene. It was in alliance with the Athenians and Leontines (iii. 86). The Athenian ships under Pythodorus were apparently stationed there at the present time, but made no effort to save Messene. Pythodorus may have been crippled by a defeat he had lately sustained in an attack on a Locrian fortress (iii. 115).

11. ἀμφοτέρωθεν—by land and sea: so ch. 11, 9: iii. 18.

12. ἐς τὴν Πηγύων—sc. γῆν: i. 44, τῇ ἀλλήλων βοηθεῖν.

13. ἐπιβοηθῶσι—the subjunctive is more graphic than the optative, which according to rule should follow the pluperfect. ‘The historians, especially Thucydides, seem often to have

thrown themselves so completely into the past events which they recorded that those events became *as present* to them, and hence a form of the *subjunctive* group follows a *historic* tense. Sometimes indeed forms from both groups occur in a clause dependent on the same historical tense, as iii. 22, ὅπως ἀσαφῆ τὰ σημεῖα τοῖς πολεμίοις ἦ, καὶ μὴ βοηθοῖεν. In such examples the *subjunctive* form often expresses the *more immediate* or more certain contingency, and the *optative* form the *more remote* or more uncertain contingency' (Clyde's *Greek Syntax*, § 40, obs. 2). Apart from cases which can be thus explained, the subjunctive is constantly used after a historic tense by the best Attic writers, and in later Greek tends to supplant the optative altogether (Clyde, loc. cit.: Madvig, § 131 b).

14. ξυνεπαγόντων—'joining in promoting the invasion'. ch. 84, 6, ξυνεπάγοντες: ch. 79, 11, αἱ πλησιόχωροι πόλεις ξυνεπήγον: so *ib.* line 7, ἐξήγαγον τὸν στρατὸν: i. 107, ἐπήγον. In such instances the active differs from the middle, the latter meaning 'to invite', i.e. bring in *to one's self*. The reasons of the Locrian invasion are given in two clauses of different construction, a final clause, ἵνα μή..., and a genitive absolute introduced by ἅμα δέ.

15. ἔστασίαζε—'had been for a long while in a state of faction'. The imperfect shews that the state of faction still continued: this corresponds to the well-known use of the present to denote what is *still going on*, as νοσεῖ πάλαι, 'he has been long sick'.

16. ἀδύνατα ἦν—'it was impossible': so i. 59: ii. 72: iii. 86, εἰ δυνατὰ εἴη. Such neuter plurals are very common; see Shilleto on i. 7.

17. ἦ καὶ μᾶλλον ἐπετίθεντο—'wherefore they attacked them the more', this was a further reason for choosing this time for their attack: cf. i. 11, ἦ καὶ μᾶλλον οἱ Τρῶες ἀντείχον: iii. 13, ἦ καὶ μᾶλλον χροῖ. With this may be compared the Homeric τῶ, e.g. *Il.* i. 418, τῶ σε κακῇ αἰσῇ τέκον. ἐπετίθεντο—lit. 'set on them': cf. iii. 72, ἐπιτίθενται τῷ δήμῳ, 'they attack the democracy'.

19. ἄλλαι αἱ πληρούμεναι—lit. 'others, viz. those which were being manned', the definite article implying that such ships were in preparation, and contrasting them with those already afloat. Possibly αἱ has got into the text from the end of ἄλλαι.

iv. ξέλλον αὐτόσε ἐγκαθορμισάμεναι—'were intended to take up their position in the harbour of Messene', etc. αὐτόσε implies the idea of *motion to the harbour*: so iii. 76, ὀρμισάμενοι ἐς λιμένα: ch. 8, 26, ἐφορμίσασθαι ἐς. The place meant is

here determined by the preceding *Μεσσήνην*: cf. the use of *αὐτόσε*, ch. 2, 13. *ὀρμίζω* and its compounds mean *to bring (ships) to anchor*, and in the middle *to come to anchor*. *ἐγκαθορμίζομαι*, 'to come to anchor in' a certain station, is not found elsewhere in Thucydides.

CHAPTER II

2. *Πελοποννήσιοι... ἐσέβαλον*—The Peloponnesian forces had invaded Attica every year since the outbreak of the war, with the exception of 429 and 426. Their ravages caused much suffering to the Athenians, who were driven from the country and crowded within the city walls. The distress was especially great in 430, the year remarkable for the outbreak of the great plague. The Athenians usually retaliated by ravaging the coasts of Laconia with their fleet. The phrase *Πελοποννήσιοι καὶ οἱ ξύμμαχοι* is commonly employed for the allied forces, e.g. ii. 47, iii. 1, in which passages the invasion is described in almost the same words which are here used. The article is omitted before *Πελοποννήσιοι*, as is not uncommon with proper names. Sometimes the omission has no particular force; at other times, as in ch. 10, 25, 'I call on you, who are Athenians', it calls attention to the particular characteristics of the people spoken of as bearing on the point in question. So we say, 'Is this worthy of Englishmen?' i.e. of men who, *as being Englishmen*, profess to be brave, humane, etc.

5. *ἐγκαθεζόμενοι*—'taking up their position in' the country.

6. *τὰς τεσσαράκοντα ναῦς*—'the forty ships which (as we have related) they were getting ready'; see iii. 115. The use of the definite article and of the imperfect tense has reference to presupposed knowledge in the reader.

11. *Κερκυραίων... ἐπιμεληθῆναι*—'to see to the Corcyreans in the city'. Two years ago the popular party in Corcyra had overcome the aristocratical party and massacred most of them. Five hundred who had escaped established themselves with a few auxiliaries on Mount Istone, and carried on a plundering warfare against the democracy (iii. 70—85). *παραπλέοντας* is put in the accusative before *ἐπιμεληθῆναι*, though *τούτοις* to which it refers closely precedes it: cf. i. 53, *ἔδοξεν αὐτοῖς ἐμβιβάσαντας προσπέμψαι*. Such a violation of strict grammatical principle is very common in Greek writers, who study above all things to avoid stiffness of expression.

15. *τιμωροί*—'to help those in the mountain, and because they thought'. *τιμωροί* is feminine, being a predicate in agree-

ment with νῆες: so iii. 36, νῆες βοηθοί. After this νομίζοντες is introduced, in accordance with the sense of the passage, as if Πελοποννήσιοι had preceded and not Πελοποννησίων νῆες: so i. 110, τριήρεις ἐς Αἴγυπτον ἔσχον, οὐκ εἰδότες τῶν γεγενημένων οὐδέν.

16. κατασχίσαν τὰ πράγματα—'would get the control of affairs': cf. iii. 72, οἱ ἔχοντες τὰ πράγματα, 'those in power'. καταλαμβάνω 'to get hold of' is used in the passive with τὰ πράγματα, iii. 30: and τὰ πράγματα ἐφαίνετο καταληπτά is found iii. 11.

17. ὄντι ἰδιώτῃ—'who had held no command', lit. 'who had been (and was now) in a private position'. ἰδιώτης in reference to any profession or business means a layman or non-professional person. Demosthenes had been sent round Peloponnesus with an Athenian force the year before. He met with a severe defeat in Aetolia, but was more successful in Acarnania, where he headed the natives against the Peloponnesians and Ambraciots (iii. 94—98, 100—102, 105—114). αὐτῷ δεηθέντι—'at his own request'.

CHAPTER III

1. ὡς ἐγένοντο πλείους—'when they came in their voyage off the coast of Laconia'. The aorist gives the 'end-view' (Clyde) of their arrival off the coast, regarded as a single concluded fact; the imperfect ἐπυνθάνοντο denotes the information which they went on to receive; it is followed by εἰσί, more graphic than εἰεν: see note on ch. 1, 13. For the somewhat uncommon combination of verb and participle ἐγένοντο πλείους, cf. viii. 86, 9: Ar. Ran. 36, ἤδη βαδίζων εἰμί: Hdt. ix. 2, 1.

4. ἠπείγοντο—'were for pushing on', the proper course considering the news which they received. For the imperf. see Goodwin, § 11, n. 2.

5. ὁ δὲ Δημοσθένης—'but Demosthenes urged them to put in first at Pylos and carry out what was needful before continuing their voyage': cf. ch. 17, 10, τὸ δέον πράσσειν. σχόντας—so ch. 25, 44, σχοῦσαι: cf. iii. 34, ἔσχε καὶ ἐς Νότιον: also with dative, iii. 33, γῇ σχίσων: so iii. 32, προσσχὼν Μυοννήσῃ.

8. ἀντιλεγόντων δέ—sc. τῶν στρατηγῶν, genitive absolute with subject not expressed: so ἐλθόντων δέ, ch. 16, 22: 21, 14. This construction is not uncommon when the subject is easily supplied from the context.

9. κατήνεγκε—‘drove the ships into Pylos’. The passive is more common; e.g. ch. 26, 26, ἀνέμῳ καταφέρεσθαι: i. 137, καταφέρεται χειμῶνι: κατὰ thus used in composition implies an approach to the coast from the sea or from inland; so iii. 49, ἐπικατάγεται, ‘comes into port after’.

10. τειχίζεσθαι—probably mid.: so (aor.) i. 11: iii. 105.

ib. ἐπὶ τοῦτο γὰρ ξυνέπλευσε—‘for he had joined the expedition for this purpose’, a statement on the part of the historian. ἐπὶ τοῦτο is the reading of the best manuscripts, and the accusative is supported by ἐφ’ ᾧ ἀφιγμένοι, ch. 18, 5: ἐφ’ ᾧ ἐξηλθον, iii. 111: ἐπὶ τοῦτο, v. 87. ἐπὶ τούτῳ, ‘with this object’, is however read by many. Most editors adopt the reading ξυνεκπλεῦσαι, making the clause a statement by Demosthenes, expressed in *oratio obliqua*, ἔφη or a similar word being supplied from ἡξίου: such a construction is common and presents no difficulty; ξυνέπλευσε however has the best manuscript authority, and gives an excellent sense.

11. καὶ ἀπέφαινε—‘and pointed out (the existence of) good store both of timber and of stone, and (the fact) that the place was strong and uninhabited, as was also a great extent of the district’, lit. ‘both itself and (to) a great extent’. ἀποφαίνω is found in this sense with a participle in vi. 54. ἐπὶ πολὺ is constructed as if it formed one word, and is followed by the genitive: cf. i. 50, (νεῶν) ἐπὶ πολὺ τῆς θαλάσσης ἐπεχουσῶν, ‘covering a great extent of the sea’: ii. 76, τοῦ οἰκοδομήματος ἐπὶ μέγα κατέσεισε, ‘it (a military engine) shattered a large portion of the work’: ch. 100, 14, ἐσειδιήρωτο ἐπὶ μέγα τοῦ ξύλου, ‘a great part of the wood was plated with iron’.

14. ἀπὶ τῆς γὰρ—the ancient territory of Messenia had been subdued by the Lacedaemonians, and the people driven from their country or reduced to serfdom. On the suppression of the final struggle for freedom in 455, the Athenians gave the Messenians a settlement at Naupactus on the Corinthian Gulf (i. 101–3). Demosthenes had acted with the Messenians of Naupactus in his last year’s campaign (iii. 94, etc.). He proposed now to employ them in the occupation of some post in Peloponnesus, where their hatred of the Spartans, and knowledge of the country and the dialect might best be turned to account. For such a purpose Pylos seemed especially fit. It was far from Sparta, the district was uninhabited, the position was easy to defend, and it commanded an excellent harbour. The harbour of Pylos is identified with the modern Bay of Navarino; but the description given by Thucydides in ch. 8 of the narrowness of the two entrances is not in accordance with their present state. The southern channel is now some 1400 yards in width, and the northern not less than 150.

See Grote, vol. iv. ch. 52, and Arnold: also Jowett on the present passage.

16. Κορυφάσιον—diminutive of κορυφή=a little top or headland.

17. οἱ δὲ ἔφασαν—'they said that there were many desert capes in Peloponnesus, if he should wish to waste the city's resources by occupying them'. ἦν βούληται represents in *oratio obliqua* ἦν βούλη. 'if you (shall) wish'; not εἰ βούλει, which would become εἰ βούλεται, as in ch. 2, 11: so ch. 2, 18. The generals wished Demosthenes not to insist on occupying Pylos, as he would find plenty of places equally useless. Their object was to reach Corcyra, without being delayed by Demosthenes' schemes.

19. δαπανᾶν—commonly taken as governing τὴν πόλιν, in the sense 'to use up, impoverish by expenditure'. In favour of this rendering a passage is quoted from Antiphon, *de caede Her.* 719, ἀνδρα ὃν ἑδαπάνησαν, 'whom they had exhausted with torture' (where however ἐβασάνισαν is also read), and the meaning is said to be common in late Greek. On the other hand it is simpler to retain the usual sense of δαπανᾶν, 'to spend', and to make τὴν πόλιν the subject before the infinitive, καταλαμβάνων, by a slight irregularity, being taken closely with βούληται. The sense will then be, 'if he wished, by occupying them, that the city should incur expense'. This view is supported by the fact that Thucydides uses δαπανᾶν in other passages without an accusative following; i. 141, ἀπὸ τῶν αὐτῶν δαπανῶντες; iii. 46, πῶς οὐ βλάβῃ δαπανᾶν; vii. 29, οὐ βουλόμενοι δαπανᾶν. Rutherford rejects τὴν πόλιν. The suggested construction has some support from Ar. *Vesp.* 720, βόσκειν ἐθέλων καὶ μὴ τούτοις ἐγγάσκειν σοι.

ib. διάφορόν τι—strengthened by the addition of ἐτέρου μάλλον, 'more than (any) other': so i. 138, διαφερόντως τι μάλλον ἐτέρου. τι is accusative 'of respect'.

21. καὶ τοὺς Μεσσηνίους—'while the Messenians (he thought) would, etc.' The construction is slightly altered in the course of the sentence. After the genitive absolute λιμένος τε προσόντος, which gives one reason for the importance of Pylos to Demosthenes, the next reason would be given regularly in a corresponding clause with καί. Instead of this we have the accusative with the infinitive, dependent on the sense supplied from ἐδόκει αὐτῷ, as if 'he considered' or a similar verb had gone before. So v. 53, ἐδόκει Ἐπίδαυρον προσλαβεῖν, τῆς τε Κορίνθου ἕνεκα ἡσυχίας, καὶ ἐκ τῆς Αἰγίνης βραχυτέραν ἔσεσθαι τὴν βοήθειαν, 'it was determined to acquire Epidaurus both in order to keep Corinth quiet, and (because it was thought) that the voyage from Aegina would be shorter'.

ib. οἰκέλους ὄντας αὐτῷ τὸ ἀρχαῖον: v. 80, 2, ἦν δὲ καὶ αὐτοῖς τὸ ἀρχαῖον ἐξ Ἀργεῶν. ὁμοφώνους—i.e. speaking Dorian Greek: for the same reason Demosthenes when he surprised the Ambraciots at Idomene placed the Messenians in front of his force as Δωρίδα γλώσσαν ἰέντας (iii. 112). We are not told that Demosthenes had any Messenians at Pylos as yet: the arrival of some is related in ch. 9.

23. πλείστ' ἂν βλάπτειν...ἔσεσθαι—there is a difference of meaning between the infinitive with ἂν, and the future infinitive: 'they would (be likely to) do the greatest injury to the Lacedaemonians, and would (be sure to) prove, etc.'

CHAPTER IV

2. ὕστερον καὶ τοῖς ταξίαρχοις κοινώσας—'when he had afterwards communicated his plan to the taxiarchs also', καὶ, i.e. as well as to the στρατηγοί. This is in close connexion with οὕτε τοὺς στρατιώτας, and explanatory. Demosthenes, finding that he could not convince Eurymedon and Sophocles, afterwards appealed to the army at large by the agency of the ταξίαρχοι (regimental officers, see Arnold), to whom he imparted his views. κοινώσας—'having communicated (the matter)', without an accusative expressed: so v. 60: cf. viii. 48, τῷ πλήθει ἐκοίνωσαν.

3. ἡσύχαζεν—'he was detained in inactivity by stress of weather'. The plural has been suggested as giving a better sense than the usual reading, which would apply to Demosthenes alone. Some editors, reading ἡσύχαζεν, place a comma after it and connect ὑπὸ ἀπλοίας with σχολάζουσι in the following clause; but this is an awkward arrangement of the words.

5. ἐσέπεσε—this reading has the best manuscript authority, but has been commonly altered into ἐπέπεσε, on the ground that ἐσπίπτω is not used by Thucydides with the dative or to denote emotions of the mind. ἐπιπίπτω also is open to the objection that it is used by Thucydides not of mental emotions or ideas but of the attacks of disease or calamity. If an alteration be necessary, ἐνέπεσε would seem preferable: cf. ch. 34, 15, ἐκπληξίς ἐνέπεσεν ἀνθρώποις: vii. 80, αὐτοῖς ἐμπίπτει παραχῇ: cf. ch. 28, 25, ἐνέπεσέ τι καὶ γέλωτος.

ib. περιστάσι—'taking their stand round', stationing themselves at different points round the works: Hdt. i. 43, περιστάντες τὸ θηρίον, of hunters surrounding a wild boar. ἐκτείχισαι τὸ χωρίον—'to complete the defences of the place': ch. 45, 13, ἐξετείχισαν τὸ χωρίον.

7. λογάδην—‘picking out’, again used with λίθοι, ch. 31, 15; vi. 66, ἐρυμα λίθοις λογάδην ὥρθωσαν. It is an adverb derived from λέγω in the sense of picking out and setting in order; Hom. *Od.* xviii. 359, αἱμασιὰς λέγων, ‘picking (stones for) walls’: so also λογάδες (in Thuc. etc. of *picked men*) is used by Pausanias of picked (unhewn) stones: hence λιθολογος (vi. 44 etc.) means a *mason* generally.

8. καὶ ξυνετίθεσαν—‘and they put them together as each piece happened to fit in’: τι gives indefiniteness to ἕκαστον, ‘each bit as it came, whatever it was’; the neuter seems to shew that other materials were used with the picked stones to fill in the interstices. Thucydides says of the walls of the Piræus, i. 93, ἐντὸς οὔτε χάλιξ οὔτε πηλὸς ἦν, ‘inside was neither clay (or mortar) nor rubble’, but all was built of squared stones. ξυμβαίνοι is the optative of *indefinite frequency* (Farrar, § 177. 6; Madvig, § 133), ‘as each (from time to time) fitted in’. εἴ που δέοι, in the next sentence, comes under the same rule, εἴ που being equivalent to *wherever*; and μέλλοι in line 11 is to be similarly explained, ‘as (in each different case) it was likely to stay best on their backs’. Thucydides seems to have derived these minute details from an eye-witness, possibly from Demosthenes himself.

11. τῷ χεῖρι—so τῷ πόλει is found twice, v. 23. According to Cobet there is in the dual only one form for all genders of the article, pronouns, adjectives, and participles, viz. τῷ, τοῖν, τούτῳ, ἀλλήλοιν, λέγοντε, etc.; τὰ, ταύταιν, παθούσα, and the like, being the ill-advised corrections of grammarians and copyists (*Var. lect.* p. 69; *Nov. lect.* p. 695). Dual nouns are often found with plural predicates and verbs.

12. παντί τε τρόπῳ—‘and so in every way they were eager to anticipate the Lacedaemonians by having completed the most assailable parts before they could attack the place’. τε sums up what has gone before and continues the account. ‘βοηθῆω and its compounds’, as Arnold points out, ‘never lose their proper notion of defensive movement, even when the particular operation is offensive. Thus the Lacedaemonian attack on Pylos was in order to *recover possession* of their own country’. ἐπίμαχος, ‘open to attack’, occurs ch. 31, 14.

15. αὐτὸ καρτερόν ὑπῆρχε—‘was strong of itself to begin with’. Verbs thus compounded with ὑπὸ denote the *ground* or *foundation* on which is based what follows: e.g. ὑποτίθημι (more frequent in mid.), ‘to lay down as a premiss or basis of argument’: Eur. *El.* 1036, τοῦδ’ ὑπόντος, ‘with this condition to start with’; Ar. *Vesp.* 55, ὀλίγα ὑπειπὼν, ‘after some *prelatory* words’; Dem. *Pantaen.* 973, ὑπογράψας ἐπιβουλεῖσάί με

αὐτῷ, 'after starting with the statement that I plotted against him'. οὐδὲν ἔδει τείχους—'there was no need of a wall': the impersonal δεῖ, 'there is need of', must be distinguished from the personal δέομαι, 'I am in need of'.

CHAPTER V

1. οἱ δὲ ἑορτήν—'but the Lacedaemonians chanced to be keeping a certain feast, and withal when they heard the news accounted but lightly of it, thinking that when they had once marched forth either the Athenians would not stand their attack or they would easily take them by force'. So we find the Lacedaemonians remaining inactive during the Carneian festival (v. 54), and during the Gymnopaediae (v. 82). Herodotus (ix. 7) relates that in 479 they were prevented by the Hyacinthia from marching into Boeotia to aid the Athenians against Mardonius. 'They considered it of the greatest importance' he adds 'to perform their duties to the god; and meanwhile their wall across the isthmus was in progress, and the battlements were getting fixed'. Jowett also cites Hdt. vi. 106 (before Marathon), and vii. 206 (before Thermopylae).

2. ἐν ὀλιγοῖα ἐποιούντο—cf. vii. 3: Hdt. ix. 42, ἐν ἀδείῃ ποιεῖσθαι, 'to account as safe': so περὶ πολλοῦ ποιεῖσθαι and many like expressions; the verb meaning to *make for oneself*, and therefore to *account, reckon*, etc.

3. ἡ οὐχ ὑπομενούντας—this is the accusative absolute with ὡς in the sense of *thinking*, 'in the belief that' (Madvig, § 182); with it is joined ἡ ληψόμενοι, in agreement with the subject of the sentence: cf. Dem. *de Sym.* 182, ἀπεβλέψατε πρὸς ἀλλήλους ὡς αὐτὸς μὲν ἕκαστος οὐ ποιήσων, τὸν δὲ πλησίον πράζοντα.

4. καὶ τι καὶ αὐτοὺς—'and in some part too their army being still before Athens detained them', i.e. the fact that a portion of their forces was still away with king Agis. ἐν ταῖς Ἀθήναις—'in the neighbourhood of Athens': so ch. 25, 8, ἐν τῷ Ἐγρίῳ: ii. 2, ἡ ἐν Ποτιδαῖα μάχη, 'the battle at (as we say of) Potidaea': Dem. *Lept.* 479, ὑμᾶς ἔχων παρατάξατο ἐν Θήβαις, 'at Thebes': Plat. *Rep.* 522 D, ἐν Ἰλίῳ, of the Greeks before Troy. ἐπέσχε—'checked, held back': i. 129, καὶ σε μήτε νύξ μήθ' ἡμέρα ἐπισχέτω: more often intrans. as ch. 31, 2.

10. τὸν πλοῦν...ἡπείγοντο—'pushed on with their voyage to Corecyra and Sicily': so viii. 9, ἐπειγομένων τὸν πλοῦν: iii. 2, τὴν παρασκευὴν ἐπείγονται: usually intransitive, 'to hasten on', as in ch. 3, 4. Note the position of καὶ Σικελίαν, two words which are part of the epithet of πλοῦν. When the epithet of a

substantive consists of several words, a portion of these words may be placed otherwise than between the article and substantive; e.g. iii. 56, κατὰ τὸν πᾶσι νόμον καθεστῶτα: vi. 31, τὴν τῆς πόλεως ἀνδλῶσιν δημοσίαν. In ch. 24, 18, we have a similar order: see also note on ch. 90, 7.

CHAPTER VI

2. ὡς ἐπύθοντο τῆς Πύλου κατελημμένης—‘when they heard of the occupation of Pylos’. Thucydides more commonly uses the accusative participial construction with πυνθάνομαι: ch. 50, 17, πυνθόμενοι Ἀρταξέρξην τεθνηκότα, etc.; in accordance with the principle that verbs of hearing take the accusative of the sound heard, and the genitive of that which produces it. As this however is not an invariable rule, so with πυνθάνομαι the genitive of the thing heard of is not unfrequent, especially in poetry; οὐδ’ εἰ κεν τοῦ πατρὸς ἀποφθιμένοιο πυνθοίμην, Hom. II. xix. 322.

4. νομίζοντες μὲν—the order of words is to be carefully observed. The reasons for the Peloponnesians leaving Attica at once are given in three clauses, νομίζοντες μὲν..., ἅμα δέ... ἐσπάνιζον..., χειμῶν τε κ.τ.λ. The first of these clauses is limited in its application by the introduction of the words οἱ Λακεδαιμόνιοι καὶ Ἄγεις, ‘thinking, that is, Agis and the Lacedaemonians thinking’; the Lacedaemonians alone having a vital interest in Pylos. This is a construction of *partial apposition*, like ch. 38, 1, οἱ δὲ ἀκούσαντες παρήκαν τὰς ἀσπίδας οἱ πλείστοι, ‘dropped their shields, that is, most of them did so’: cf. i. 49, where δεδιότες οἱ στρατηγοὶ is placed in apposition with αἱ Ἀττικαὶ νῆες. In the next clause the construction is changed after the participle ἐσβαλόντες, the finite verbs ἐσπάνιζον and ἐπέσσε giving the second and third reasons for retreat.

5. οἰκείον σφίσι—‘thinking that the matter of Pylos touched them nearly’. οἰκείος, ‘concerning one’s self’, is the opposite of ἀλλότριος: iii. 13, ἀλλοτρίας γῆς περὶ οἰκείον κίνδυνον ἔξειν.

7. τοῖς πολλοῖς—according to Classen ‘for their large numbers’; but there is no reason to suppose that the expression has not its usual meaning ‘for the greater part’. No doubt the want of supplies would be felt throughout the army; but the chiefs and officers would not suffer like the rest of the troops (οἱ πολλοί): see also vii. 84 fin.

ib. χειμῶν τε—‘stormy, wintry weather’: so iii. 21, χειμῶν νοτερός, ‘stormy and rainy weather’. μείζων παρά—‘with greater violence than was to be looked for at the time of the year then

present'; lit. 'greater, going beyond'; nearly = *μείζων ἢ κατά*: so i. 23, *πυκνότεραι παρά. τὴν καθεστηκυῖαν ὥραν*—lit. 'the (then) settled season', i. e. the spring, when finer weather might be expected to set in.

9. *πολλαχόθεν*—'from many causes': Dem. *Con.* 1261, *πολλαχόθεν δῆλον*: so i. 17, *πανταχόθεν*, 'from all causes', etc.

CHAPTER VII

2. *Ἡίονα*—where this place was is disputed: it was not Eion on the Strymon, which had been held by the Athenians since its capture by Cimon in 476 (i. 98). The mother-city Mende was on Pallene, the most westerly of the three Chalcidian peninsulas, and Eion may have been in the same district, which is also indicated by the proximity of the Chalcidians and Bottiaeans. The name means 'shore'. *τὴν ἐπὶ Θράκης*—so *τὰ ἐπὶ Θράκης*, the usual form by which Thucydides denotes the 'Thrace-ward regions'.

3. *πολεμῖαν δέ*—'but hostile', thus differing from Mende, which was now in alliance with Athens, though it revolted two years after, ch. 123: cf. vi. 62, *πόλισμα Σικανικὸν μὲν Ἐγεσταίοις δὲ πολέμιον*.

4. *ἐκ τῶν φρουρίων*—from the various points on the coast which were occupied by the Athenians during the war.

5. *προδιδομένην*—the present, or rather, imperfect participle gives the meaning 'which *was to be* betrayed' in accordance with a previous understanding: so iii. 18, *ἐπὶ Μήθυμναν ὡς προδιδομένην ἐστράτευσαν*.

7. *ἐξεκρούσθη*—'was driven out and lost many of his men': *ἐκκρούω* is used to denote dislodging an enemy, iv. 102, 128, etc.

CHAPTER VIII

1. *ἀναχωρησάντων δὲ τῶν ἐκ τῆς Ἀττικῆς*—this is called a *pregnant* construction, containing the two ideas 'when the Peloponnesians in Attica had retired from it': so ch. 16, 20: 19, 5, *ἀνταιτούντες τοὺς ἐκ τῆς νήσου ἀνδρας*.

2. *οἱ Σπαρτιᾶται*—the fully-privileged citizens of Sparta itself, who alone were eligible to public offices: the *περίοικοι* were the inhabitants of the townships of Laconia, who though free had no voice in the government.

6. *περιήγγελλον... βοηθεῖν*—‘and they sent round word also over Peloponnesus to march’: so ii. 10, *περιήγγελλον στρατιάν παρασκευάζεσθαι*: also with an accusative of the thing demanded, vii. 18, *σίδηρον περιήγγελλον*, ‘they sent round orders for iron’: this corresponds to the use of *impero* with *frumentum*, *pecuniam*, *obsides*, etc.; and the English ‘to order’ supplies, etc.

10. *ὑπερενεχθεῖσαι*—‘after being carried over the Leucadian isthmus’: so iii. 81, *ὑπερενεγκόντες τὸν Λευκαδίων ἰσθμὸν τὰς ναῦς*: the same construction, viii. 7. Leucas (now Santa Maura) was afterwards turned into an island by cutting through the isthmus which connected it with the mainland. In 428 we find the Lacedaemonians preparing machines (*ἐλκοί*) to transport (*ὡς ὑπεροίσοντες*) a fleet over the isthmus of Corinth (iii. 15): and in 412 twenty-one ships were conveyed across it (viii. 7, 8).

11. *τὰς ἐν Ζακύνθῳ*—so far had the Athenian fleet advanced on the way to Coreyra. Zacynthus (now Zante) was much nearer than Leucas to Pylos. It was faithful to the Athenians throughout the war, and was an important link in the chain of naval stations which enabled the Athenians to command the coast of Peloponnesus (ii. 7, 80).

16. *ὡς τοῦ χωρίου*—‘since the place was in danger’: *ὡς* with the genitive absolute gives the ground on which Demosthenes called for speedy succour, stated as a fact; thus differing from the accusative construction, which expresses *belief* or *opinion*: see note on ch. 5, 3.

17. *καὶ αἱ μὲν νῆες... οἱ δέ*—note the force of the imperfect tenses: the Athenian ships ‘were on their way’ to obtain help, the Lacedaemonians on their side ‘were engaged in’ preparations for the attack. Classen takes *αἱ μὲν νῆες* to mean the Athenian ships at Zacynthus, which ‘were getting ready for the voyage’ to help Pylos. This perhaps gives a greater force to *κατὰ τὰ ἐπεσταλμένα*, ‘in accordance with the orders of Demosthenes’, i. e. his urgent demand for speedy aid.

21. *διὰ ταχέων ἐργασμένον*—‘a work hastily constructed and occupied by a small force’: after the passive participle agreeing with *οἰκοδόμημα* comes the genitive absolute with an active participle. For other variations of participial construction see the opening clauses of chs. 28, 29, and 32.

23. *ἐν νῷ εἶχον*—‘they purposed’: ch. 22, 7, *ἐν νῷ ἔχοντας*, ‘intending’: so Hdt. i. 27, *ἔχοντες ἐν νῷ στρατεύεσθαι*, ‘intending to march’: so in Latin, Liv. vi. 19, *nobis in animo est*. On

the other hand $\nu\hat{\omega}$ ἔχειν without ἐν means *to remember*: Plat. *Gorg.* 490 A, εἰ $\nu\hat{\omega}$ ἔχεις, 'if you bear in mind': so Hdt. v. 92 (7), νόψ ἴσχων.

24. ἦν ἄρα μή—'if they *should* fail to take it': ἄρα with ἐλ and ἦν has the force of *if after all, if, which I do not expect*.

25. ὅπως μή ᾗ—'that it might not be possible for the Athenians to enter and take up a position against them': ἔστι 'it is possible' is most commonly found with a negative: ch. 9, 8, οὐκ ᾗ ὅπλα πορίσασθαι. For the meaning of ὀρμίζομαι, and its construction with ἐς, see note on ch. 1, 19: the compound with ἐπι is only found here in Thucydides; it corresponds to the neuter verb ἐφορμέω, 'to lie at anchor over against, to blockade', and to the substantives ἐφόρμησις and ἐφορμος.

26. ἡ γὰρ νῆσος ἡ Σφακτηρία—the fortress of Pylos was at the northern extremity of the bay, the harbour being the bay itself, which was rendered secure by the island of Sphacteria. The island lay north and south across the bay, leaving two narrow entrances which the Lacedaemonians now proposed to block up. Sphacteria is almost certainly the Sphagia of ancient writers and of modern days: cf. Plat. *Menex.* 242 C, λαβόντες αὐτῶν τοὺς ἡγέμονας Λακεδαιμονίους ἐν τῇ Σφαγίᾳ. The description given by Thucydides is however not free from topographical difficulties: see note on ch. 3, 14.

27. παρατείνουσα—'stretching along': τείνω and its compounds are sometimes used intransitively of geographical position. ἐγγὺς ἐπικειμένη—'lying close off': so ch. 44, 28, ἐς τὰς ἐπικειμένας νήσους.

29. τῇ μὲν...τῇ δέ—'at one point...at the other'. διάπλουν—'a passage for two ships (abreast)'; the accusative is in apposition to the preceding ἔσπλους. ἡ ἄλλη ἡπειρος is the main land on the south of the harbour, which was now occupied by the Lacedaemonians.

33. καὶ μέγεθος—'and in length was about 15 stades pretty nearly'; both περὶ and μάλιστα are used in the sense of 'about' to give dimensions roughly. Fifteen stades would be about 3000 yards, whereas the modern Sphagia is said to be upwards of 2½ miles in length.

34. ἀντιπρώροις—'with the prows facing the enemy': so ch. 14, 4, ἀντιπρώρους: vii. 34, νῆες ἀντίπρωροι ἐμβαλλόμεναι, 'ships struck bow to bow': vii. 36, τὸ ἀντίπρωρον ξυγκρούσαι, 'ramming stem-on': Tac. *Hist.* ii. 14, *conversa et minaci fronte*. βύζην—'closely' from βύω 'to stuff full'. The entrances were

so narrow that it was possible to close them by placing the ships side by side with their beaks pointing outwards. On the other hand in 413 the Syracusans closed the mouth of their harbour by anchoring their ships cross-ways (*πλαγίαις*), having a much wider entrance to secure (vii. 59).

38. οὕτω γάρ—‘for so, they considered, both the island would be hostile to the Athenians and the main land, which did not admit of landing’. *ἔσεσθαι*, like the subsequent *ἔξαι* and *ἐκπολιορκήσιν*, depends on the sense ‘they hoped, they expected’ supplied from the preceding sentence: see note on *ἐπὶ τοῦτο γὰρ ξυνεκπλῦσαι*, ch. 3, 10. For *ἔχουσιν* see note on *προσβολὴν ἔχον* ch. 1, 7: similarly οὐχ *ἔξαι* ὅθεν, line 42, means ‘would not present a point from which’.

40. τὰ γὰρ αὐτῆς τῆς Πύλου—the coast to the north of the bay, facing the main sea. This offered no harbour where the Athenians could establish a naval station, such as was occupied by the English at Balaclava. The island of Sphacteria was held by the enemy’s troops, as was also the mainland to the south forming the shore of the bay. Thus the Athenian fleet would be unable to succour their countrymen in Pylos, and the garrison being unprovided must shortly surrender.

42. ὠφελήσουσι τοὺς αὐτῶν—indic. fut. after ὅθεν: so i. 107, *σκέψασθαι ὅτῳ τρόπῳ διαπορεύσονται*, ‘in what way they should cross’.

44. σίτου τε οὐκ ἐνόντος—‘as there was no provision in the place, and it had been occupied with slender preparation’; the gen. abs. is here followed by the participle agreeing with *χωρίον*; see note on line 21. I follow Classen in reading *κατειλημμένον* for the mss. *κατειλημμένου*, which would be gen. abs. agreeing with *χωρίον* understood. *δι’ ὀλίγης παρασκευῆς* is one of the many adverbial expressions with *διὰ*, like *διὰ προφυλακῆς*, ch. 30, 5.

46. ὡς δ’ ἐδόκει...καὶ διεβίβαζον—‘as they determined, so they sent the men across, selecting them by lot from all the *lochi*’, lit. ‘went on to send’. The *lochus* was one of the larger divisions of the Spartan army: see Arnold’s note on v. 68, where a calculation is made of the Lacedaemonian force present at the field of Mantinea in 418, when seven *λόχοι* were engaged: see also Grote, vol. ii. ch. 8, on the military divisions of Sparta.

49. οἱ δὲ τελευταῖοι—‘those who crossed last and were caught in the island’, i.e. whose retreat was cut off by the Athenians; or those who were ‘taken in it’ on its capture, in

which case the slain are included, cf. ch. 38, 30. ἐγκαταληφθέντες—ch. 116, 5, ὅσους ἐγκατέλαβε, 'all that he captured in the city': so iii. 33, (νῆες) ἐγκαταληφθεῖσαι, 'caught in a place'.

50. καὶ Εἰλωτες οἱ περὶ αὐτούς—'besides the Helots attached to their service', called θεράποντες ch. 16, 11; their number is not stated, possibly each Lacedaemonian had one in attendance on him. The Helots, or country serfs, the main body of whom were Messenian Dorians, were often employed in military service. Thus in 424 they furnished seven hundred heavy-armed men for the expedition led by Brasidas into Thrace (ch. 80).

CHAPTER IX

3. τὰς τριῆρας—three in number, five having been left at first with Demosthenes, two of which he had despatched to Zacynthus. Classen suggests αἱ περιῆσαν αὐτῷ, 'which he had remaining', instead of αἵπερ ἦσαν, there being no obvious reason for the use of ὅσπερ in the passage.

5. ἀνασπάσας ὑπὸ τὸ τεῖχος—'having dragged up under the fortifications and secured with a stockade'. προσεσταύρωσεν—either 'put a stockade to' the ships, or 'added them by a stockade to' the line of defence, i.e. included them in an out-work of palisading. Thus the Greeks intrenched their fleet at Troy, and the Persians at Mycale (Hdt. ix. 96, 7). προσεσταύρωσε, 'put palisades before', has been proposed as a correction: the word is used vi. 75, τὴν θάλασσαν προσεσταύρωσαν, of the Syracusans who fringed their shores with stakes, to prevent the Athenians from landing near the city.

7. ἀσπίσι τε φαύλαις—'with poor shields and for the most part wicker'. Here we must either regard τε as out of place, τε and καὶ coupling φαύλαις and οἰσύναις, or we must consider that the sentence is irregular in construction, beginning as if a second substantive were to be connected with ἀσπίσι. Similar irregularities in the position of τε are common, e.g. ch. 10, 9, ἣν ἐθέλωμέν τε μέναι καὶ μὴ...καταπροδοῖναι.

For a full discussion of the usage of τε see Jowett on i. 9, καὶ ναυτικῷ τε ἅμα: also Shilleto on the same passage. Both authorities consider that the word sometimes bears in Thucydides the sense of *too*, which is found in lyric and dramatic poetry and in Herodotus.

9. ἐκ ληστρικῆς—'from a piratical thirty-oared boat and a pinnace belonging to certain Messenians who happened to have arrived'; doubtless Messenians from Naupactus, who

were plundering the Laconian coast. Both *ληστροκῆς* and *τριακοντόρου* are adjectives agreeing with *νεώς* understood. *Ἀ κέλῃς* or *κελήτιον* is mentioned as accompanying a trireme, ch. 120, 10.

11. *ὅπλιται τε*—‘of these Messenians was made up a force of about forty heavy-armed men’: *γίγνομαι* is very commonly used of numbers in the sense of *amounting to*: ch. 23, 18, *αἱ πᾶσαι ἐβδομήκοντα ἐγένοντο*: cf. ch. 39, 1.

13. *τοὺς μὲν οὖν πολλούς*—‘the greater part both of those without (full) arms and of those who were armed’. By *ὅπλα* is denoted especially the full equipment of a heavy-armed soldier (*ὅπλιτης*): *σο ὅπλα ἔχοντες*, ch. 33, 17.

We are not told the total number of the men under Demosthenes, but we can make an approximate calculation. He had forty Messenians, and the crews of three triremes. A trireme was manned by about 170 rowers (*ναῦται*), some half-dozen officers, and a certain number of *ἐπιβάται*, heavy-armed men serving as marines. Of these last there were at this time 10 to each ship, according to Arnold’s note on iii. 95: Classen says 20: see also Grote, vol. iv. ch. 49. When the two ships were sent to Zacynthus their *ἐπιβάται* may have been left at Pylos. Thus the whole Athenian force amounted to about 600 men, the greater part hastily and imperfectly armed.

17. *ἀπολεξάμενος*—‘having picked out for himself’: the middle participle is similarly used with *αὐτός*, v. 8.

18. *ἔξω τοῦ τείχους*—Demosthenes expected that the descent of the enemy would be made on the point beneath the walls of Pylos, outside the bay on the north and looking toward the main sea.

20. *ἐς χωρία μὲν...σφίσι δέ*—the two clauses with *μὲν* and *δέ* give the *pros* and *cons* for attacking at the point in question; on the one hand (*μὲν*) landing was difficult, on the other (*δέ*) the works were here incomplete: the clauses do not however correspond in construction, *ἐς χωρία μὲν* being connected with *ἀποβαίνειν*, while in the second clause the finite verb *ἡγείτο* is introduced.

21. *σφίσι δὲ τοῦ τείχους*—‘as their wall was weakest at this point’: *σφίσι* corresponds to *ἡμῖν* in *oratio directa*, and includes both Demosthenes and his men; *σφεῖς* and *σφέτερος* being often thus used in reference to the thought or words of a single person. ‘Our wall is here the weakest’ says Demosthenes: so v. 72, *κελεύσαντος αὐτοῦ σφίσι προσμύξαι*, ‘when (Agis) had given the order—close up to us’· see note on ch. 36, 3, *ἄλλως ἔφη πονεῖν σφᾶι*.

22. ἐπισπάσασθαι αὐτούς—these words present considerable difficulty. We have, dependent on ἡγείτο, the aorist middle ἐπισπάσασθαι, followed by the future προθυμηθήσασθαι. ἐπισπάσασθαι is transitive in sense, meaning ‘to draw to oneself, induce’ with inf., as in v. 111: so ἐπισπάσθαι with inf. Xen. *Cyr.* v. 5. 10. The natural meaning of the construction is, ‘he thought that *he had drawn them on so that they would be eager*’; but this is not satisfactory in sense. The meaning required is, ‘he considered that *it* (the weakness of the works) *would draw them on to be eager*’. Besides the awkwardness thus involved in supplying the subject to ἐπισπάσασθαι from the genitive absolute τοῦ τείχους ὄντος, this necessitates giving a *future* meaning to the aor. inf. following ἡγείτο. Whether it will bear such a meaning is by no means clear. The same question arises on ii. 3, ἐνόμισαν κρατῆσαι: and perhaps on iii. 24, νομίζοντες ὑποτοπήσαι.

There is no doubt that the aor. inf. is used in reference to future things after phrases denoting *expectation*, such as ἐλπίζειν, ἐλπίς ἐστιν, εἰκός ἐστιν etc.: but it does not follow that words which express merely a *thought* or *statement*, like ἡγείτο in this passage, can be used in the same way. Madvig (§ 172 R.) considers that instances of such construction ‘undoubtedly rest upon a false reading, either *ἄν* having been accidentally omitted, or the aorist written by mistake for the future’. Goodwin however (*Greek Moods and Tenses* § 32) points out that ‘unless we decide to correct a large number of passages against the authority of the mss, we must admit even this anomalous construction; although it is to be considered strictly exceptional’.

In the passage before us it is perhaps best to cut the knot by reading the fut. ἐπισπάσασθαι, passive in sense, with αὐτούς as its subject—‘he considered that they would be led on to be eager’, or possibly ‘would be ready to be led on’. It may be that προθυμηθήσασθαι is only an explanation of ἐπισπάσασθαι, which has found its way into the text: on the other hand a redundancy of almost synonymous infinitives is by no means foreign to the style of Thucydides; while the future inf. is often found after words of *thinking, wishing, etc.* e.g. i. 27, ἐδεήθησαν ναυεὶ σφᾶς ξυμπροπέμψειν.

23. οὔτε γὰρ αὐτοί—‘for as they themselves never expected to be overmastered at sea, and therefore had not been building the works with any strength, so if the enemy could force the landing, the place, he felt, was at once within their grasp’. οὔτε...τε—lit. ‘neither...and’: so *neque...et.* ἐλπίζοντες—‘looking for, expecting’: ii. 11, ἐλπίζειν διὰ μάχης ἵνα αὐτούς.—ἰσχυρόν—predicate agreeing with τείχος: after the

preceding οὔτε the negative οὐκ is of course redundant. The imperfect ἐτείχιζον means either 'had been building', or 'had been for building', i.e. thought fit or purposed to do so.

25. ἐκέλευς τε—*dativus commodi* after δλώσιμον γίνεσθαι. βιάζεσθαι with accusative, meaning 'to carry by force' occurs again ch. 11, 23 and ch. 36, 6: Thucydides uses it also without a case, meaning 'to act by force, force one's way', and as a passive. γίνεσθαι, 'to come to be', here denotes what would follow as an immediate and necessary consequence: so ch. 10, 13, ξύμμαχον γίγνεται. The infinitive depends on the sense continued from ἤγειτο in the previous sentence.

26. κατὰ τοῦτο—'at this point': so iii. 89, where it is the antecedent to ᾧ: or possibly 'on this plan', i.e. with this view and purpose: like v. 7, κατὰ θέαν τοῦ χωρίου, = 'to reconnoitre the place'.

29. παρεκείλευσατο τοιαύδε—'exhorted them to the following effect': τοιαύδε, 'of this sort', in relating speeches, means *as follows*: corresponding to which we have τοσαῦτα 'so much' (as in ch. 11, 1) or τοιαῦτα, both equivalent to *as aforesaid*.

CHAPTER X

Speech of Demosthenes to the garrison. His address is brief and soldierlike. We must fight, he says, and fight at once. Nor is there any need for despairing of success, if only we hold our ground.

The place is difficult of approach, and the enemy can only bring a small part of his numbers into action at once. Besides, he is at a disadvantage, having to force the landing from his ships. There is therefore no need to fear an overwhelming onslaught, and a vigorous resistance will make us victorious.

1. ξυναράμενοι—'having taken part in': v. 28, ξυναράμενοι τοῦ πολέμου: the genitive is *partitive*, as with προσξυμβάλλομαι, iii. 36: συλλαμβάνομαι, ch. 47, 4: so Eur. *Ion*, 331, πόρου συλλαβεῖν. On the other hand we have, ii. 71, ξυνάρασθαι τὸν κίνδυνον, 'to join in undertaking the danger'.

2. μηδὲς ξυνετὸς βουλέσθω δοκεῖν—'let no one desire to be esteemed a man of intelligence'. ξυνετός and ξυνεσις denote especially natural sagacity and quickness of apprehension, qualities which eminently distinguished the Athenians. Now however what was needed was rather stolid determination. Demosthenes therefore calls on his men to repel their enemy first and argue afterwards.

3. ἐκλογιζόμενος—'reasoning out, calculating thoroughly': i. 80 with acc. τὸ περιεστὸς ἡμῶς δεινόν—'the danger that surrounds us': so ch. 34, 27: iii. 54, φόβος περιέστη τὴν Σπάρτην. The neuter form καθεστὸς occurs, iii. 9: elsewhere καθεστηκός, ch. 97, 7, etc.

4. μᾶλλον ἢ...χωρῆσαι—μᾶλλον ὃ is read by nearly all modern editors, the best manuscripts omitting ἢ and several giving δέ. The sense is then 'but rather (let each one resolve) to close with the enemy, etc.', ἕκαστος or πᾶς τις being supplied from μηδεῖς, and χωρῆσαι of course being governed by βουλέσθω. Classen however urges that not only is such an elliptic construction doubtful in the present sentence, but that a parallel can scarcely be quoted from Thucydides to this usage of μᾶλλον δέ. On the other hand μᾶλλον ἢ is a frequent expression, and is more than once found in sentences which closely resemble the one before us: e.g. viii. 48, οὐ γὰρ βουλήσεσθαι (ἔφη) αὐτοὺς...δουλεύειν μᾶλλον ἢ...ἐλευθέρους εἶναι: cf. ii. 62: iii. 46. ἀπερισκέπτως εὐέλπεις—'with sanguine hope which casts aside reflection': so ch. 108, 25, ἐλπίς ἀπερίσκεπτος.

5. καὶ ἐκ τούτων ἂν περιγενόμενος—'confident that he will come out successful from this danger too': so i. 141, ἐκ τῶν κινδύνων περιγενέσθαι: ii. 49, ἐκ τῶν μεγίστων περιγενέσθαι, 'to escape the worst consequences (of the plague)'.
 6. ὅσα γὰρ ἐς ἀνάγκην—'whenever matters have reached a point of necessity, as they have now with us, they least of all admit of calculation, etc.': so i. 124, νομίσαντες ἐς ἀνάγκην ἀφ᾽ἵχθαι, 'convinced that you have no choice left'.

8. ἐγὼ δὲ καί—'but I see that most things too are in our favour'. καὶ couples the two ideas, that not only is it a time for action rather than consideration, but also consideration is encouraging rather than the reverse. πρὸς ἡμῶν—so ch. 29, 13, πρὸς τῶν πολεμίων, 'in favour of the enemy'.

9. ἦν ἰθέλωμέν τε μέναι—ἐθέλω seems especially used of the alacrity and determination of a soldier: so Brasidas says to his men, when on the point of gaining his final victory, v. 9, νομίσατε εἶναι τοῦ καλῶς πολεμεῖν τὸ ἐθέλειν καὶ ἀσχύνησθαι καὶ τοῖς ἄρχουσι πείθεσθαι. The sentence is slightly irregular, τε following ἐθέλωμεν as if to couple it to another finite verb, while καὶ introduces instead a second infinitive μὴ καταπροδοῦναι. See note on ch. 9, 7.

10. τὰ ὑπάρχοντα ἡμῖν κρείσσω καταπροδοῦναι—'to sacrifice the advantages we have already'. καταπροδοῦναι, 'to betray utterly' implies a disgraceful and cowardly abandonment: i. 86, μήτε τοὺς ξυμμάχους καταπροδίδωμεν.

11. τοῦ τε γὰρ χωρίου—followed by τό τε πλήθος, line 18, the words from δ μενόντων to ἰσφ ἤδη being explanatory and parenthetical. Demosthenes points out that two things are in favour of the Athenians, the difficulty of effecting a lodgement (τὸ δυσέμβατον), and the fact that only a few ships can attack them at once. ἡμέτερον = πρὸς ἡμῶν.

12. δ μενόντων ἡμῶν—δ is absent from nearly all manuscripts, but is considered necessary by Poppo. If it be omitted, and a stop placed at νομίζω, we have an abrupt, though not impossible sentence. The same question, under the same conditions, arises on iii. 37, ἀρχομένους (ol)... ἀκροῶνται ὑμῶν. Classen in both cases follows the manuscripts and omits the relative.

13. ὑποχωρήσασι δέ—‘though if we once give way we shall find that, hard though it be, it is easy enough if there is no one to bar the road’. ὑποχωρήσασι, sc. ἡμῖν, is an ethical dative (dativus incommodi); the aorist = ‘when we have once yielded’. Case and tense are similarly used in ii. 62, ἄλλων δ’ ὑπακούσασι καὶ τὰ προσκεκτημένα φιλεῖν ἐλασσοῦσθαι, ‘when men have once submitted to others (know that) they soon find that what they have gained diminishes’. εὐπορον—‘affording an easy path (to the enemy)’: ch. 78, 12, εὐπορον διεῖναι ‘easy to traverse’.

15. μὴ ῥαδίως οὔσης—the adverb has better manuscript authority than ῥαδίας: cf. ch. 13, 6, ἀποβάσεως μάλιστα οὔσης: so vii. 4, ῥᾶον ἐφαίνεται ἡ ἐσκομὴ ἐσεσθαι. Göller's note, quoted by Arnold, gives several instances of adverbs with *sum* in Latin. βιάζεται—passive; this verb is passive or deponent indifferently, except in two tenses ἐβιάσαμην (dep.) and ἐβιάσθην (pass.).

17. ἐπὶ γὰρ ταῖς ναυσί—‘for while on board their ships they are easiest to repel’ = ῥᾶστόν ἐστιν ἀμύνεσθαι αὐτοῖς: so Hom. Il. xii. 54, τάφρος ῥηιδίῃ περῆσαι, ‘easy to cross’: ib. xxiv. 213, ῥηίτεροι ἐναιρέμεν: Plat. Rep. 283 B λόγος προσήκων ῥηθῆναι.

19. κατ’ ὀλίγον γὰρ μαχεῖται—‘it will fight in small divisions’; distributive use of κατὰ, of a whole divided into parts: v. 9, τὸ κατ’ ὀλίγον καὶ μὴ ἀπάντας κινδυνεύειν: vi. 34, κατ’ ὀλίγον προσπίπτουσα: Hdt. vii. 104, οἱ Λακεδαιμόνιοι κατ’ ἓνα μαχεόμενοι, ‘man by man’.

21. καὶ οὐκ ἐν γῇ—‘and it is not an army on land on equal terms with superiority of force, but an army fighting from ships, which require the concurrence of many fortunate circumstances (for success)’. ἐκ τοῦ ὁμοίου—i.e. with equal advantages of ground, facility of approach, etc. πολλά is of course predicative in construction, lit. ‘the καίρια occurring must be many’. καίριος means ‘seasonable, suitable’: here τὰ καίρια

are the favourable conditions of wind, sea-room, good landing and the like, which must be combined if the ships were to act with effect. Similarly Nicias says that in the expedition to Sicily 'there is need of good counsel, and still more of good fortune' (vi. 23). Some take *καίρια* here to mean accidents, on the analogy of *καίρια πληγή*, which means a mortal wound, as striking a vital part (*καιρός* or *καίριον*). The clause would then be rendered 'to which many accidents must needs occur': but this does not give so good a sense; and we should expect *εἰκός* or *ἀνάγκη* rather than *δεῖ*. *ξυμβῆναι*—'to happen together'.

24. *ἀντιπάλους τῷ ἡμετέρῳ πλήθει*—'I consider their difficulties a counterpoise to our (small) numbers': so v. 6, *ὑπεριδόντα σφῶν τὸ πλῆθος*, 'despising their (small) force': Hdt. i. 77, *Κροῖσος μεμφθεὶς κατὰ τὸ πλῆθος τὸ ἐνωτοῦ στράτευμα*, 'having misgivings about his army in respect of numbers'.

25. *καὶ ἐπιστάμενους*—'and knowing from practical experience what landing from ships against others is, viz. that it could never be effected by force, if etc.' *ἀπόβασις* is the subject of the following *βιάζοιτο*, the construction being similar to *ἐπίσταμαι Κύρον ὅτι τέθνηκε*, 'I know that Cyrus is dead'.

27. *εἰ τις ὑπομένει*—*ὑπομένω* is especially used of standing one's ground in danger or alarm: it takes an accusative of the thing or person: vi. 68, *ὑπερφρονοῦσι μὲν ἡμᾶς ὑπομενοῦσι δὲ οὖ*, 'they despise us but will not endure our attack'.

ιβ. *φόβῳ*—the order of construction is *φόβῳ...δεινότητος κατάπλου νεῶν*, but Thucydides commonly places the most important and general word first in position, and then the words which particularize what is said about it: so ii. 60, *τοῦ κοινού τῆς σωτηρίας ἀφίεσθε*, 'ye loose your hold on the safety of the state'. Analogous to this is the usage by which the name of a country is often put first and followed by the name of a particular place therein.

The omission of any article seems intended to give a somewhat contemptuous emphasis to the words; as in the speech of Hermocrates describing the motives of the Athenians in invading Sicily, vi. 33, *πρόφασιν μὲν Ἑγεσταιῶν ξυμμαχία καὶ Λεοντίνων κατοικίσει*, 'ostensibly by way of alliance with Eggesteans and settling of Leontines'. So Demosthenes, in *Nicostr.* 1255, speaking of the artifices by which a criminal tries to beg himself off, says *ἡ γὰρ ὀρφανοῦς ἢ ἐπικλήρους κατασκευάσαντες, ἀξιῶσουσι ἐλεεῖσθαι, ἢ γῆρας καὶ ἀπορίας καὶ τροφᾶς μητρὶ λέγοντες*, 'they will try to excite pity by getting up tales about orphans and heiresses, and destitute mothers that they have to keep'.

29. καὶ αὐτοῖς—‘now that your turn has come’ (Jowett).
 ραχία—Ion. ῥηχίη (ῥάσσω, ῥήγνυμι), ‘the place where the waves
 break’: Aesch. *Prom.* 713, ἀλιστόνοις πόδας χρίμπτουσι ραχίαισι.
 In Hdt.=the flood tide *breaking on* the shore. παρά—with
 acc. ‘along the line of’.

CHAPTER XI

3. ἐπικαταβάντες—‘marching down to the sea to face the
 enemy’: vii. 23, πρὸς τὴν θάλασσαν ἐπικαταβάντων.

4. ἄραντες—‘having set out’: with acc., i. 52, ἄραντες τὰς
 ναῦς, ‘having got the fleet under way’: more commonly in-
 transitive, of land or sea forces; ii. 12, ἄρας τῷ στρατῷ: i. 29,
 ἄραντες ἐβδομήκοντα ναυσί.

6. τεσσαράκοντα καὶ τρισί—if the reading is right, the
 Lacedaemonians did not make the attack with their full force,
 as the fleet which had come from Corcyra numbered 60 sail,
 ch. 8, 10. The article with ναυσί seems to show that they
 used all their available ships. Some may perhaps have been
 disabled. Poppo suggests ἐξήκοντα καὶ τρισί.

7. ἐπέπλει—‘was on board’: applied to the commander or
 any persons not belonging to the regular crew: as in ii. 66 to a
 force of 1000 heavy-armed men. In ch. 12, 15 ἐπιπλέω means
 ‘to sail up, sail against’: so i. 51, iii. 79 etc.

11. κατ’ ὀλίγας ναῦς—‘in detachments of a few ships’.
 κατὰ, distributive: ch. 10, 19. διελόμενοι—‘apportioning the
 work’: sometimes used as in the present passage without
 a case, v. 114, διελόμενοι κατὰ πόλεις: sometimes with an accusa-
 tive, ii. 78, διελόμενοι κατὰ πόλεις τὸ χωρίον, ‘apportioning (the
 operations against) the place to the several contingent cities’.

12. οὐκ ἦν πλείοσι προσσχέιν—‘it was not possible to
 approach the shore with more’. The place where the Athe-
 nians were posted was of no great extent, and triremes rowing
 to the shore would require 50 feet or so to clear each other.
 πλείοσι is the dat. of the force with which the attempt was
 made.

13. ἀναπαύοντες ἐν τῷ μέρει—‘relieving (each other) in
 turn’: Arnold quotes Xen. *Hell.* vi. 2. 29, κατὰ μέρος τοὺς ναύτας
 ἀνέπαυεν: so id. *Cyr.* vii. 1. 4, ἀναπαύειν στρατεύμα, ‘to halt an
 army’: cf. vii. 79, ἀναπαυομένων αὐτῶν, ‘while they were rest-
 ing’: ii. 75, διτρημένοι κατ’ ἀναπαύλας, ‘in relieving parties’.

15. εἴ πως ὥσάμενοι—‘if by any means they might force their way etc.’: so ch. 35, 13, ὥσασθαι ἐπειρώτο: also with acc., vi. 70, ὥσαμένων τὸ κέρας. εἴ πως—so ch. 37, 5.

ib. πάντων...Βρασίδας—The first mention of Brasidas by Thucydides is in the year 431, when his promptitude and energy in saving a fortress gained him public thanks at Sparta (ii. 25). We next find him in 427, as ‘adviser’ (ξύμβουλος) to Alcidas, whom the Lacedaemonians were about to send with a fleet to Coreyra (iii. 69). This expedition effected little, not from the fault of Brasidas, who had not an equal voice in its direction; Βρασίδου παραινοῦντος, ἰσοψήφου δὲ οὐκ ὄντος (iii. 79).

18. εἴ πη καὶ δοκοίη—‘if at any point it *did* seem possible to land’; opt. of frequency, as in ch. 4, 9, εἴ που δέοι.

19. φυλασσομένους τῶν νεῶν—‘being careful of their ships’: verbs which denote *caring for* take the genitive, so φυλάσσομαι ‘to beware, be on one’s guard’ here takes the genitive of the thing *about which* the care is shown. There is however no other instance of the gen. with φυλάσσεισθαι. Krüger therefore takes νεῶν as *partitive* gen.: while R. omits τῶν...ξυντρέψωσι.

21. ξύλων φειδομένους—‘sparing planks’; speaking contemptuously. So Mardonius called the defeat at Salamis ξύλων δῶν, Hdt. viii. 100. ‘It is not timber’, he said, ‘which will give us success, but horses and men’.

22. περιϋδεῖν πεπονημένους—‘to allow the enemy to have made’. The perfect participle points to the fact that the work *had been* actually constructed, and Brasidas calls on his soldiers to avenge the wrong: so ii. 18, περιϋδεῖν τὴν γῆν τμηθεῖσαν, ‘to allow the ravaging of the land to be unavenged’: ii. 20, περιόψεσθαι τὰ σφέτερα διαφθαρέντα, (Clyde, § 46). πεπονημένους—perf. partep. middle, ‘having made for themselves, or caused to be made’: Dem. *Androt.* 596, τὰς τριήρεις οὐ πεποίησαι; of the officials responsible for ship-building.

ib. τὰς σφετέρας ναῦς—see note on σφίσι, ch. 9, 21. ‘Smash *our* ships’, cries Brasidas, ‘and force the landing’. The sense is of course ‘force the entrance, *even if* we destroy our ships’: cf. Shilleto on i. 20, δρᾶσαντές τι καὶ κινδυνεύσαι. καὶ τοὺς ξυμμάχους—sc. ἐκέλευε.

26. ἐπιδούναι—‘to give freely’, especially used of voluntary offerings for purposes of state or war: so ἐπίδοσις. This sense is common in Demosthenes. In Thucydides ἐπιδίδωμι is elsewhere intransitive, meaning ‘to advance, increase’. ὀκειλάντας—‘running (their ships) aground’: so ch. 26, 29, ἐπώκελλον τὰ πλοῖα: in ii. 91 ὀκέλλω is intransitive, αἱ δὲ (τῶν νεῶν) ἐς βράχεια ὤκειλαν, ‘grounded on shoals’.

CHAPTER XII

1. *καὶ ὁ μὲν*—to this corresponds *οἱ δὲ ἄλλοι*, line 10. *τοιαῦτα ἐπέσπερχε*—‘thus urged on’; cognate accusative, carrying on the idea of the verb, like *τραυματισθεὶς πολλά*, line 5, ‘with many wounds’. *ἐπισπέρχω* is a poetical word, used in Aesch. *Sept.* 689 and in Homer.

4. *τὴν ἀποβάθραν*—‘the gangway’ for landing from the ship. The Greeks when preparing to attack the Persian fleet drawn up on the shore at Mycale provided *ἀποβάθρας καὶ τὰ ἄλλα ὅσων ἔδεε* (Hdt. ix. 98).

6. *τὴν παρεξαρσίαν*—the part ‘clear of the rowing’, at the bows or stern. The word occurs vii. 34 and 40, in both of which passages it means the bows, which are described as shattered by the beaks of the enemy’s triremes. *περιερρή*—‘slipped off his arm’; see Arnold’s note. Xenophon, when his troops were in a difficulty, dreamed that he was in fetters, but that ‘they slipped off him of themselves’, *αὐτόματα περιερρῆναι* (*Anab.* iv. 3. 8). So ch. 51, 1 and 133, 1, *τείχος περιέλλον*: cf. Plat. *Rep.* 519 A, *περικέπη* with acc. ‘was clipped of its surroundings’.

10. *ὃ ἔστησαν...ταύτης*—‘which they set up for (their success in repelling) this attack’: so ii. 92, *ἔστησαν τροπαίων τῆς τροπῆς*. For *τροπαίων* see Liddell and Scott. Sometimes when both sides claimed a victory both set up a trophy (ch. 134, 7). Thucydides however only records a single instance (viii. 24) in which a trophy was removed by the enemy as being erected on insufficient grounds.

13. *περιέστη*—‘changed, came round’: i. 78, *ἐς τύχας περιστασθαι*, ‘to change in respect of fortune’: i. 120, *ἐς τοῦναντίον περιέστη*, ‘changed to the opposite’.

15. *καὶ ταύτης Λακωνικῆς*—‘and that too Laconian land’: ch. 55, 17, *καὶ τοῦτῳ*: like *καὶ ταῦτα* ‘and that too’, a very common phrase, usually with a participle.

18. *ἐπὶ πολὺ...πρόχειν*—‘it formed at this time a great part of the glory of the Lacedaemonians that they were chiefly mainlanders and most excellent in military matters, and of the Athenians that they were seamen and most eminent with their ships’. *ἐπὶ πολὺ*—‘(to) a great extent’ (see note on ch. 3, 13), is the *object* of *ἐποίει*, the *subject* of which is formed by the following infinitive clauses. *ἐν τῷ τότε*—i.e. at the time of which Thuc. is writing: so ch. 35, 18, *ἐν τῷ πρὶν*: i. 32, *ἐν τῷ πρὸ τοῦ*, ‘in former time’.

20. θαλασσοίσις—sc. εἶναι. The word implies seafaring habits and skill. In i. 7 we read of pirates assailing ὅσοι δντες οὐ θαλάσσιοι κάτω ῥκουν, 'all who, though not seamen, had their dwelling on the coast': so Aristotle *Eth. Nic.* iii. 6 (9), 11, says, on the subject of bravery, ἐν θαλάττῃ ἀδεῆς ὁ ἀνδρεῖος, οὐχ οὕτω δὲ ὡς οἱ θαλάττιοι, i.e. he has not the confidence which sailors have from experience.

CHAPTER XIII

2. προσβολὰς ποιησάμενοι—'after attacking': ποιεῖσθαι with substantives is very commonly used by Thucydides instead of the simple verb; as φυγὴν ποιεῖσθαι='to fly'. The article is often added to give further definiteness: ch. 11, 13, τοὺς ἐπίπλους ἐποιούντο, 'they made their attack': i. 6, τὴν δίαίταν ἐποιήσαντο, 'they passed their lives': i. 8, μᾶλλον τὴν κτῆσιν τῶν χρημάτων ποιούμενοι, 'increasing their wealth', etc.

ib. ἐπέπαυντο—the pluperfect shows that the Lacedaemonians *had already* given up the attempt to force a landing when they sent to Asine. Arnold has a good note on a similar pluperfect, ch. 47, 3, παρεδέδοντο. This construction occurs, he says, 'when the writer wishes to describe the first in time of two events, as not only preceding the other, but as preparing the way for it; so that in describing the second event he may place the prior event before the reader's mind at the same time, as that without which the notion of the second event would be incomplete'.

3. ἐπὶ ξύλα ἐς μηχανάς—meaning especially scaling-ladders (Poppo). παρέπεψαν—'sent along the coast'. Asine appears to have been round the promontory of Acritas (cape Gallo) on the shore of the Messenian bay. It is mentioned again as a Peloponnesian port, vi. 93.

5. ἐλπίζοντες...ἐλεῖν μηχαναῖς—'expecting that though the wall over against the harbour was of some height, yet as landing was here most practicable they could take it by means of engines'. In construction ἐλπίζοντες governs both ἔχειν and ἐλεῖν, though in sense the idea of *hoping* refers only to ἐλεῖν. So far as the connecting particles are concerned this is one of the sentences in which the clause with μέν is subordinate in sense to that with δέ: see note on ch. 80, 18. There is however a further difficulty, that τεῖχος is the *subject* of ἔχειν and the *object* of ἐλεῖν. Classen adopts the reading ἔχον in agreement with τεῖχος, giving two antithetical clauses, the second a *gen.*

absolute. There are no doubt instances of similar construction, but the run of the sentence is decidedly against the proposed change in the present passage.

10. ἐλπίζοντες ἐλαίειν—'hoping to take': for the aorist infinitive see note on ch. 9, 22. μάλιστα οὔσης—so ch. 10, 15, μὴ ῥαδίως οὔσης. τὸ κατὰ τὸν λίμενα τεῖχος—that part of the fortress which faced south, inside the entrance to the harbour.

8. παραγίγνονται πενήκοντα—'arrive, to the number of fifty'. τεσσαράκοντα has the best manuscript authority, but fifty is the number required, for we find that the arrival of twenty ships made the fleet amount to seventy, ch. 23, 18. Thirty-five ships had sailed to Zacynthus (ch. 5) and two had been despatched thither by Demosthenes. Naupactus had been an Athenian naval station since its capture thirty years back, i. 103.

13. ἀπορήσαντες ὅπῃ καθορμίσωνται—'finding no place in which to come to anchor': so i. 107, νομίσαντες ἀπορεῖν ὅπῃ διέλθωσι. καθορμίσωνται is the subj. of doubt or deliberation. It is not uncommon after a past tense, as well as after a present: see note on ch. 1, 13.

15. ἡύλisanτο—'took up their quarters'; the Greeks if possible landing from their ships not only at night, but even to take their meals: see ch. 26, 11; 30, 4.

16. ἦν μὲν...ἐπισπλευσούμενοι—'in case the enemy should be willing to sail out against them into the open sea, but if not, intending themselves to sail in to attack them'. After εὐρυχωρίαν is implied 'ready to fight there'; the former of the two alternatives not being expressed: so iii. 3, ἦν μὲν ξυμβῇ ἡ πείρα, εἰ δὲ μὴ κ.τ.λ., if the attempt succeed (well and good), but if not, etc.'

19. οὔτε αὖ διενόηθησαν—'nor as it happened had they carried out what they proposed, viz. to block the entrances'; see ch. 8, 34. The Lacedaemonians seem to have been disheartened by the failure of their sea attacks; nor indeed were they ever much at home in naval operation, or ready to encounter an equal Athenian force. Moreover Brasidas, the soul of their enterprise, was now probably disabled by his wounds.

21. ἦν ἐσπλήη τις—so εἰ τις ὑπομένει, ch. 10, 27.

22. ὄντι οὐ σμικρῷ—'which was of considerable size', being in fact much the largest harbour in Greece. οὐ σμικρὸς = μέγας, by the figure called by grammarians λιτότης 'plainness' or μείωσις 'lessening': so ch. 25, 23, οὐκ ἐλασσον ἔχοντες, 'having the advantage'. The form σμικρὸς has good authority in vii. 75 and viii. 81, in both instances with οὐ.

CHAPTER XIV

1. γνόντες—'seeing this': so ch. 38, 1, ἀκούσαντες: i. 91, ἀκούοντες: γνούς, ib.: i. 95, αἰσθόμενοι, etc. The sense in such cases is supplied from the context.

2. τὰς μὲν πλείους—to this is opposed αἱ δὲ καὶ πληρούμεναι ἔτι, line 8; ταῖς δὲ λοιπαῖς, line 7, being 'the rest' of the ships that were μετέωροι.

3. μετέωρους ἤδη—'already under way': μετέωρος, lit. 'raised from the ground', when applied to a ship means 'separated from the shore,' i.e. at sea.

5. ἐπιδιώκοντες—'pursuing them hotly, following them up closely': so ii. 79: iii. 33 etc. ὥς διὰ βραχέος—'as (they could) being but a short way off'. διὰ βραχέος, 'separated by a short interval': so iii. 94, διὰ πολλοῦ, 'far apart' etc. The short distance between the Athenians and their foes enabled them to follow up the Lacedaemonians with effect: so Krüger and Classen. Poppo and others however take ὥς διὰ βραχέος to mean 'as (well as they could) considering the short distance from the land'. The meaning would then be that the Lacedaemonians would have suffered still more had not the shore with the protection of its friendly troops been close at hand. (For such uses of ὥς see note on ch. 84, 10.) ἔτρωσαν—'damaged': so Hdt. viii. 18, τετρωμένοι, of ships. Thucydides also uses καταπραυματίζω of ships, vii. 41: viii. 10, 42.

8. ἐν τῇ γῇ καταπεφευγυῖαι—'which had taken refuge on the land', i.e. by running themselves ashore. The present καταφεύγω 'to fly for refuge' would require ἐς, implying motion to; while the perfect, implying arrival and rest in the place of refuge, may be constructed with ἐν. So iii. 71, οἱ ἐκεῖ καταπεφευγότες, 'those who were in a place of refuge there': Plat. Sophist. 260 c, ἐν τούτῳ τῷ τόπῳ καταπεφευγένοι: cf. Rep. 519 c, ἐν μακάρων νήσοις ζῶντες ἔτι ἀπῳκίσθαι. Thus βέβηκα, 'I have gone' sometimes='I stand', e.g. Soph. Ant. 67, οἱ ἐν τέλει βεβῶτες, 'those who stand in authority'.

Other instances of perfect participles so constructed in Thucydides are vii. 71, οἱ ἐν τῇ νήσῳ διαβεβηκότες: ib. 87, ἐν τῷ τοιοῦτῳ χωρίῳ ἐμπεπτωκότες.

It is possible of course in the present instance, to take ἐν τῇ γῇ with ἐνέβαλλον only, or to understand ἐς τὴν γῆν with καταπεφευγυῖαι, and the other passages quoted might be similarly explained: there is however no need for this expedient.

ιβ. ἐνέβαλλον—‘dashed into’, often used of ships: so in the account of a sea fight in vii. 36 ἐμβολή is used of the act of *ramming* or *charging* the enemy’s ship, while ἐμβολος means the actual *beak* or *ram*. In the present chapter the different tenses give a vivid picture of the scene. First we have the instantaneous rush of the Athenians and flight of the enemy—ῥησαν..., κατέστησαν..., ἔτρωσαν.... Then the changes of a protracted struggle are represented by the imperfects, ἐνέβαλλον..., ἐκόπτοντο, etc. which depict not only the *progress* of the fight, but the details which occurred *again and again* at different points (see note on ch. 3, 1). Finally the description closes with the aorist διεκρίθησαν.

ιβ. καὶ πληρούμεναι ἔτι—‘still getting their crews on board’. ἐκόπτοντο—so viii. 105, ἐκοπτον: ib. 13, (ῥῆς) κοπεῖσαι, ‘shattered, crippled’.

10. ἀναδούμενοι—‘taking in tow’: so ii. 90, τῶν νεῶν τινὰς ἀναδούμενοι εἰλκον κενάς. The expression occurs commonly in accounts of naval actions; as does κενός, ‘without the crew’, opposed to αὐτοῖς ἀνδράσι, ‘men and all’.

12. περιαλγούντες—‘sore distressed’: so vi. 54, περιαλγήσας: cf. περιδεῖς (iii. 28), περιδεῖω, περιοργής (ch. 130, 19), περιαλγής, περιχαρής etc.

ιβ. ὅτι περ—‘because as a matter of fact’: like ὅπερ καὶ ἐγένετο, ‘which in fact came to pass’: viii. 52, διὅπερ (δι’ ὃ περ), ‘for which reason in truth’: περ thus used emphasizing the word with which it is connected. Classen says that the combination of ὅτι and περ is not elsewhere found in Attic Greek.

ιβ. αὐτῶν—from its prominent position, the gen. has an emphatic force, like that of the ethical dative=‘they saw they should lose their men’: so i. 30, ἐπεὶ σφῶν οἱ ξύμμαχοι ἐπόνουν: cf. Buttmann on Dem. *Meid.* 520, τοὺς στεφάνους τοὺς χρυσοὺς ἐπεβούλευσε διαφθεῖραι μόν. ἀπελαμβάνοντο—lit. ‘were being cut off’, i.e. this was evidently a necessary concomitant of the success of the Athenians.

13. παρεβόηθουν—this compound is especially used of the movements of troops *along the shore*: so i. 47: ii. 90 etc. Here it refers to the land army of the Lacedaemonians, which came to save the ships. In ii. 90 the Peloponnesians are described in nearly the same words as rushing into the sea with their arms and rescuing some triremes which the victorious Athenians were already dragging off.

15. καὶ ἐν τούτῳ κεκωλύσθαι—‘and in this struggle each man thought things at a standstill, wherever he himself was not on the spot’. This shows at once the spirit and alacrity

of the Lacedaemonians, and their confusion and want of order. In similar words Thucydides describes the enthusiasm with which the Lacedaemonian allies were animated at the beginning of the war, ii. 8, ἐν τούτῳ τε κεκωλύσθαι ἐδόκει ἐκάστῳ τὰ πράγματα ᾧ μὴ τις αὐτὸς παρέσται. ἐν τούτῳ—‘meanwhile, while this was going on’. κεκωλύσθαι—perf.=‘to be stopped’, with ἔργον as subject, or perhaps impersonal. ᾧ μὴ τινι...παρῆν—lit. ‘at whatsoever struggle he himself also (besides any others) was not present’. In the general conflict the fight at each point and for each particular ship was itself an ἔργον or ‘action’.

17. θόρυβος—also in i. 49 and viii. 10 of the ‘confusion and tumult’ of a hotly contested sea fight.

18. ἀντηλλαγμένος—‘a complete reversal of’ lit. ‘interchanged for’, agreeing with θόρυβος and governing τρόπου: cf. iii. 82, τοῖς εἰδεσι διηλλαγμένα, ‘varying in their phenomena’ (Arn.). Classen reads ἀντηλλαγμένου, gen. abs. with τρόπον, ‘the fashion of the two sides being counterchanged’; on the ground that it is not easy to speak of θόρυβος as being itself ‘taken in exchange’ for the combatants’ usual way of fighting. περὶ τὰς ναῦς—either with τρόπον, ‘in respect of their ships’, i.e. in naval contests generally, or with ἐγένετο ὁ θόρυβος, for the possession of these particular ships.

19. οἱ τε γὰρ...οἱ τε—‘on the one hand.....on the other’ etc. τε—τε comparing and contrasting the two sides.

20. ἐκπλήξεως—‘dismay’; here it means the excitement of the Lacedaemonians in their alarm at the prospect of losing their men.

ib. ὥς εἰπεῖν—like ὥς ἔπος εἰπεῖν, used to modify a statement which is too general or extensive, especially with πᾶς or οὐδεὶς. Here it modifies οὐδὲν ἄλλο, ‘nothing else, so to put it’: cf. vi. 30, ὁ ἄλλος ὄμιλος ἅπας, ὥς εἰπεῖν, ‘the general multitude without exception, we may say’. The infinitive with ὥς in such expressions is one of *limitation*, denoting a *certain manner of regarding* the thing in question; in this case=so far as making a statement goes: Plat. Rep. 475 D, ὥς γ’ ἐν φιλοσόφοις τιθέναι=‘so far as the classing them among philosophers is to be considered’: id. Euthyph. 3 B, ὥς γ’ οὕτως ἀκούσαι, ‘just to listen to’ (Madv. § 151). ἄλλο οὐδὲν ἤ—‘simply, absolutely’: ii. 16: so iii. 39, τί ἄλλο ἢ ἐπεβούλευσαν;

ib. ἐναυμάχουν...ἐπέζομάχουν—the Lacedaemonian soldiers were rushing into the water, grappling the ships, and fighting against the crews of vessels which were actually afloat, while the Athenian sailors were pushing their advantage and assailing their enemies hand to hand on the shore.

22. τῇ παρούσῃ τύχῃ ἐπεξελθεῖν—'to prosecute their present good fortune': so Krüger, Poppo, etc. When however this verb governs the *dat.* it is used of a *person*, meaning to *proceed against*, e.g. iii. 38, τῷ δρᾶσαντι ἐπεξέρχεται, 'retaliates on the wrong-doer'. When it means to *go through with* a thing, it either takes the *accus.*, as v. 100, πᾶν ἐπεξελθεῖν, or more commonly is used without governing a case, as i. 62, ἐπεξῆλθον διώκοντες, 'they pushed the pursuit'. Classen therefore seems right in taking τῇ παρούσῃ τύχῃ separately, and rendering ἐπεξελθεῖν, 'to carry out (their success), follow up (their victory)'. The clause thus means 'wishing, with their present fortune, to pursue their advantage as far as possible': v. 14, 1 confirms this view.

23. πολὺν τε—'so after etc.', summing up and concluding the account of the battle.

31. καὶ ἀπὸ πάντων—'who were now present in full force': καὶ goes with πάντων, i.e. besides those from Sparta and its neighbourhood; see ch. 8, 3. κατὰ χώραν—'in their place', i.e. making no further movement: very common literally and metaphorically: Dem. Tim. 701, κατὰ χώραν δὲ μένειν τοὺς ἄλλους (νόμους) ἑάν. ἐπὶ τῇ Πύλῳ—'over against, watching': v. 7, ἐπὶ τῇ Θράκῃ, 'commanding Thrace'.

CHAPTER XV

2. ἔδοξεν...τὰ τέλη καταβάνας—'it was determined that the authorities should go down etc.' τὰ τέλη, being equivalent to τοὺς ἐν τέλει, has the masculine plural καταβάνας: we have also the neuter construction, i. 58, τὰ τέλη ὑπέσχετο αὐτοῖς: and a neuter participle in combination with a plural verb, ch. 88, 7, τὰ τέλη ὁμόσαντα αὐτὸν ἐξέπεμψαν. ἀρχή is similarly used for 'a proper authority' (ἡ ἀρχή=οἱ or ὁ ἐν τῇ ἀρχῇ: αἱ ἀρχαί=οἱ ἐν ταῖς ἀρχαῖς): i. 90, οὐ προσήει πρὸς τὰς ἀρχάς: so v. 47, αἱ ἐνδημοὶ ἀρχαί, 'the (several) home authorities': cf. ch. 53, 10. By a similar usage we say the government, the church, the board, the great powers, etc. from a natural tendency to regard the office more than its incumbent in speaking of things which have an official rather than a personal bearing.

ib. ὡς ἐπὶ—'on the strength of, in circumstances of'.

4. βουλευέιν—'to deliberate', so often: in aor. 'to resolve'. In iii. 42, however, τῷ πλείστα εὖ βουλευόντι means 'to him who advises best'. According to the general use of such words the active would mean to 'give counsel', the middle to 'take counsel', or deliberate; but Thuc. uses several verbs in the active in

senses for which other writers employ the middle. παραχρήμα—‘at once, seeing (the actual state of things)’: πρὸς τὸ χρήμα is also read, but on worse authority.

7. τι παθεῖν—‘that anything should befall them’, i.e. that they should die: cf. ch. 38, 11. Many manuscripts read ἤ before κρατηθῆναι, giving the sense ‘that they should run the risk either of death from famine or in battle, or of being taken prisoners’.

10. τὰ περὶ Πύλον—‘as concerns Pylos’: an adverbial expression, cf. note on τὰ πρὸς τὸ πέλαγος, ch. 23, 15.

CHAPTER XVI

2. τὸν λόγον—‘the proposition’: v. 37, δεχομένους τὸν λόγον. The plural ‘propositions, terms’ in general, is more commonly used. ἐγίνοντο—‘was made’; impf. because the writer now gives the terms which the contracting parties went on to arrange, a matter taking some little time; on the conclusion of which he uses the aor. ἐγένοντο, line 25.

3. τοιαῖδε—‘on the following terms’. The conditions are given in the acc. and infin. construction, ‘The Lacedaemonians to give up, etc.’, ‘it is agreed’ being understood. The same construction is followed in citing laws, decrees of the assembly, etc.

5. μακραί—i.e. ships of war, opp. to ναῦς στρογγύλη (ii. 97), ‘a round ship’, i.e. with a capacious hull, fit for conveying cargo. ὀλκὰς and πλοῖον are also terms applied to merchant ships.

6. ὅπλα μὴ ἐπιφέρειν—with dat.: ch. 78, 26, Ἀθηναίους ὅπλα ἐπιφέρειν: v. 18, ἐπ’ Ἀθηναίους.

9. τακτόν—‘fixed in quantity’: ch. 65, 6, τακτὸν ἀργύριον, ‘a fixed sum’. μεμαγμένον—‘kneaded’, i.e. prepared and probably ready baked. The amount specified is a day’s allowance. χοῖνιξ = $\frac{1}{8}$ μέδιμνος, about a quart; κοτύλη, about half a pint. Two χοῖνικες of meal and one κοτύλη of wine was the portion sent to the houses of the Spartan kings when they did not dine at the public table (Hdt. vi. 57): one χοῖνιξ of meal a day, according to commentators, was considered a slave’s proper allowance. κρέας—‘meat’; no particular quantity is specified. It may be conjectured that some words giving the measure have been omitted, or that κρέας means a portion of meat of definite size. Krüger quotes Xen. Cyr. ii. 2, 2, ἐγένετο ἐκάστῳ ἡμῶν τρία κρέα: cf. also Ar. Ran. 553, κρέα ἀνάβραστ’ εἴκοσιν.

15. ὅσα μὴ ἀποβαίνοντας—‘*provided only they do not land*’, *lit.* ‘in all (that they can do) not landing’: i. 111, τῆς γῆς ἐκράτουν ὅσα μὴ προϊόντες πολὺ ἐκ τῶν δπλων, ‘they were masters of the country *except in so much* as they could not advance any great distance from their headquarters’.

17. ὃ τι δ’ ἂν—‘and whatsoever of these provisions (either of) the two contracting parties shall transgress in what respect soever, the truce be then and there at an end’. ὃ τι and ὅτιοῦν are both acc. after παραβαίνωσιν, καὶ not meaning ‘and’ but emphasizing ὅτιοῦν. Either the construction is a species of apposition, or ὅτιοῦν is a *determinant* accusative denoting the *part* of the object to which the action of the verb extends (Madvig, § 31). Similarly we have in 123, 5, ἔστιν ἃ παραβαίνειν τὰς σπονδὰς, ‘to transgress the truce in certain particulars’.

The construction of τότε λελύσθαι is slightly irregular, as if ἦν τι had gone before instead of ὃ τι ἂν. Such irregularities with ὅστις are common: cf. Plat. *Euthyph.* 3 D, where we have ἂν τινα οἴωνται followed by δὲν δ’ ἂν οἴωνται with no other change of constr.: also notes on Soph. *Trach.* 906, κλαίει δ’ ὀργάνων ὅτου ψανσεῖεν. λελύσθαι gives the sense that on any violation of the terms the truce is to be considered as *thereby terminated*, the perfect inf. denoting the complete accomplishment of a thing, and the *state produced* by such complete accomplishment: ch. 46, 17, ὥστε ἅπασι λελύσθαι τὰς σπονδὰς: so ἐσπεῖσθαι, line 19, ‘the truce be (now considered as) concluded’. ἐσπεῖσθαι (pf. pass. σπένδομαι) and ἐσπειστο occur iii. 111.

19. μέχρι οὗ—‘until they shall have returned’. The subj. without ἂν after relatives and conjunctions of time, denoting present or future contingency, is usually regarded as a poetical construction. It is however far from uncommon in Thucydides: iii. 28, μέχρι οὗ τι δόξῃ, ‘till something shall have been determined’: i. 13, μέχρι (conj.) πλοῦς γένηται, ‘till the ship shall have put to sea’, etc.

CHAPTER XVII

Speech of the Lacedaemonian envoys before the public assembly on their arrival at Athens. It is marked by a tone of somewhat arrogant superiority. They invite the Athenians to secure peace by restoring the captives, and enlarge upon the uncertainty of fortune and the folly of trusting to it. They do not however suggest any concessions on their own part, but rather imply that an end of the war is a boon which the Athenians would gladly secure on any terms.

2. πράξοντας δ τι...οῖσαν—‘to effect such an arrangement as may at the same time prove acceptable to you from the advantages which it offers, and may be most conducive to our honour in the circumstances of our present misfortune’. The construction after *ὅ τι ἂν* is slightly varied, *ὑμῖν τε ὠφέλιμον δὲ πείθωμεν* corresponding to *καὶ ἡμῖν μέλλη οἶσαι*. This modification is adapted to the sense of the passage. The first clause relates to the Athenians, who require to be convinced that the terms were good for them; the second concerns Lacedaemonian interests, which need not be pressed upon the audience. As the sentence stands *ὅ τι* is acc. after *πείθωμεν*, while it supplies the nom. to *μέλλη*: so ii. 84, *πνεῦμα ὅπερ ἀναμένων τε περιέπλει καὶ εἰσθαι γίγνεσθαι*, ‘which he was waiting for and (which) usually sprang up’: cf. *Madv.* § 104; and see note on ch. 67, 6.

3. *ὅ τι ἂν.. πείθωμεν*—‘whatsoever we may persuade you of’: ch. 22, 4, *ὅ τι ἂν πείθωσι. ὑμῖν τε ὠφέλιμον δὲ τὸ αὐτό* forms the predicate to *ὅ τι*, ‘(as) being at the same time (*τὸ αὐτό*) advantageous to you’. For *τὸ αὐτό* cf. iii. 47, *τὸ Κλέωνος τὸ αὐτὸ δίκαιον καὶ ξύμφορον*, ‘Cleon’s coincidence of justice and interest’: so *Cic. de Off.* i. 19, 63, *viros fortes et magnanimos, eosdem bonos et simplices esse volumus*, ‘at the same time’.

4. *ἐς τὴν ξυμφοράν*—‘in respect of, in relation to’. *ὥς ἐκ τῶν παρόντων*, ‘as far as present circumstances will admit’: vi. 70, *ὥς ἐκ τῶν παρόντων συνταξάμενοι*, ‘forming their ranks as well as they could’: ii. 3, *ὥς ἐκ τῶν δυνάτων*. In such expressions *ἐκ* gives the origin from which the result spoken of arises, and in accordance with which it is characterised. *κόσμον*—‘honour, credit’: i. 5, *κόσμος καλῶς τοῦτο δρᾶν*: *Hdt.* viii. 60, *ἐφερέ οἱ κόσμον*.

6. *μακροτέρους*—pred., with *μηκνυοῦμεν*, ‘prolong to greater length (than is our wont)’. *οὐ* negatives *παρὰ τὸ εἰωθός* only, and does not affect the rest of the sentence; the sense of which is, ‘our speaking at length will not be contrary to our custom’. Grote (vol. iv. ch. 52) misunderstands the sentence, saying that the envoys ‘prefaced their address with some apologies for the brevity of speech which belonged to their country’, whereas in fact they give reasons for departing from it. The laconic style of speech was proverbial. It was in accordance with the character of reserved and self-contained strength which the Spartans were careful to keep up.

7. *ἀλλ’ ἐπιχώριον δὲν*—lit. ‘but (we shall do so) it being our country’s custom etc.’, i.e. we shall be carrying out our principles by speaking at length on a due occasion. *ἐπιχώριον δὲν* stands in opposition to *παρὰ τὸ εἰωθός*. The construction is

accus. abs., like *ἐξόν*, 'it being lawful', *ειρημένον* 'it having been ordered', etc.; which construction is admissible in impersonal expressions with *δν* and an adjective: so vii. 44, *ἀδύνατον δν*, 'it being impossible'.

ib. *οὐ ἀρκῶσι*—subj. without *δν*: see note on ch. 16, 19.

8. *πλείοσι δέ*—with this is probably to be supplied *λόγοις χρῆσθαι*, 'but (to employ) more (words)'; the relative clause with *ἐν ᾧ* lasting to the end of the sentence, and *πράσσειν* being dependent on *καιρός*, 'whenever it is a proper time to effect our object etc.' It is however possible to make the relative clause consist simply of *ἐν ᾧ ἂν καιρός ᾗ*, in which case *πλείοσι* agrees with *λόγοις* in line 10, and *πράσσειν*, like *χρῆσθαι* in line 8, depends on *ἐπιχώριον δν*.

9. *καιρός*—'due occasion, opportunity', without art.: ch. 27, 23, *καιρὸν παριέντας*: iii. 13, *καιρὸς δὲ ὡς οὐπω πρότερον*.

ib. *προὔργου*—'of importance', contracted for *πρὸ ἔργου*. A declinable comparative form is found iii. 109, *προὔργιατερον ἐποίησαντο*, 'they considered of more importance'.

10. *λόγοις*—'by the use of words', may be governed either by *διδάσκοντας* or by *πράσσειν*. The run of the words seems slightly in favour of connecting it with *πράσσειν*, but it may perhaps be affected by both: see note on ch. 40, 13.

ib. *λάβετε δέ*—'and listen to them, not in a hostile spirit, but etc.' *μή* deprecates *πολεμῶς*, and must not be taken with *λάβετε*, the aor. imperat. not being used in prohibition, for which *μή λάβητε* would be required.

11. *ὑπόμνησιν*—'a reminder', with gen.: i. 72, *ὑπόμνησιν ὧν ᾔδεσαν*. *πρὸς εἰδότας*—'to men who know (what good counsel is)': Pericles says he will not *μακρηγορεῖν ἐν εἰδόσιν*, ii. 36: so ch. 59, 7, *τί ἂν τις ἐν εἰδόσι μακρηγοροίη*; v. 89, *ἐπισταμένους πρὸς εἰδότας*: Dem. *Androt.* 613, *ὡς εἰδόσι μὲν ἴσως, ὁμῶς δὲ ἐρῶ*.

14. *καλῶς θέσθαι*—'to make a good use of', lit. 'to order, arrange, dispose for yourselves'; used especially of good or bad fortune, and its resulting circumstances, sometimes with an idea of *securing* or *investing*: cf. ch. 18, 14: i. 25, *ἐν ἀπόρῳ εἶχοντο θέσθαι τὸ παρόν*, 'they were at a loss how to settle the question' (see Classen's full note).

ib. *ἔχουσι...προσλαβοῦσι*—agreeing with *ὑμῖν*: note the difference of tense in these participles. *μή παθεῖν*—after *ἔξεστι*, = 'to avoid', lit. 'not to have that happen to you'; in sense but little different from 'not to do', but less harsh and direct. A Greek speaker avoids suggesting that his audience

will do what is injudicious or foolish. He warns them lest an error should *befall* them. *ῥπερ*—sc. *πάσχοισι*: cf. vii. 61, οὐδὲ *πάσχειν ῥπερ οἱ ἀπειρότατοι τῶν ἀνθρώπων*.

17. *τοῦ πλέονος*—‘more’, gov. by *ὀρέγονται*: ch. 21, 8, *τοῦ δὲ πλέονος ὠρέγοντο*: ch. 92, 13, *τοῦ πλείονος ὀρεγόμενος*: cf. ch. 30, 23, *περὶ τοῦ πλέονος*. In these cases the definite article probably denotes *the larger* remaining part of a whole amount contemplated as attainable, the smaller portion of which is already attained. *ἐλπιδι*—with *ὀρέγονται*, ‘they grasp at in hope’.

18. *τὰ παρόντα*—cognate accusative with *εὐτυχῆσαι*: vi. 23, *πλείω εὐτυχῆσαι*, ‘to be fortunate in’.

19. *ἐπ’ ἀμφοτέρα*—i.e. for the better or the worse: so i. 83: ii. 11: Dem. *Lept.* 471, *μετέπιπτε τὰ πράγματα ἐπ’ ἀμφοτέρα*.

ιβ. δίκαιοι εἰσι—‘have just reason to be most distrustful’: so Hdt. ix. 60, *δίκαιοι ἐστε λέναι*, ‘you are bound in justice to come’: see the note on ch. 10, 17, *ῥᾱστοὶ εἰσιν ἀμύνεσθαι*. *ῥπιστος*, ‘distrustful’, is used with the dative, Plat. *Apol.* 26 E, *ἄπιστος εἰσαντῷ*: Dem. *Fals. Leg.* 349, *ἄπιστος πρὸς Φίλιππον*.

CHAPTER XVIII

1. *γινῶτε δέ*—‘and see (the truth of this)’. *ἀπιδόντες*—lit. ‘looking away at’: *ἀπό* compounded with *βλέπω* etc. is especially used of looking at a standard or authority, e.g. of a painter looking at his model. *οὔτινες*—‘we who’, with *ἡμετέρας*.

4. *πρότερον αὐτοὶ κυριώτεροι*—‘though we formerly thought ourselves more able to grant that for which we are now come, making our request to you’: cf. ch. 20, 12, *ὑμᾶς αἰτιωτέρους ἡγήσονται*: *ιβ. 15, ἧς νῦν ὑμεῖς τὸ πλεον κύριοι ἐστε*, ‘which now rests with you in the greater measure’. *νομίζοντες* is imperfect in sense, ‘we had been thinking’ (till this happened).

6. *οὔτε Συνάμειος ἐνδεία...οὔτε ὑβρίσαντες*—‘neither from deficiency of strength,...nor because we became arrogant’. *ἐπά-θομεν αὐτό*—‘it befell us’, i.e. that we should be thus obliged to sue for terms. *αὐτό* and *αὐτά* are not uncommonly used in this way, to denote the circumstances, or state of things spoken of in the context: e.g. i. 69, *οὐχ ὁ δουλωσάμενος ἀλλ’ ὁ δυνάμενος μὲν παῦσαι περιορῶν δὲ ἀληθέστερον αὐτὸ δρᾶν*, i.e. *is the*

true cause of the allies being enslaved. *μείζονος*—sc. *δυνάμεως*. *προσγενομένης*—‘being added’, opposed to *ένδεια*, ‘falling short’.

8. *ἀπὸ δὲ τῶν αἰὲ ὑπαρχόντων*—sc. *ἐπάθομεν αὐτό*, ‘going upon, starting from our regular resources’: ii. 91, *ἀπὸ ἀντιπάλου παρασκευῆς*. *γνώμη σφαλέντες*—‘failing in our calculations’. *γνώμη*, denoting generally ‘what one has in one’s mind’, is used in various shades of meaning implying resolution, judgment, opinion, etc. Here it means the calculation which the Spartans had formed that they could easily recover Pylos; cf. ch. 5. For the dat. *γνώμη* Poppo compares vi. 78, *γνώμη ἀμαρτεῖν*: on the other hand we have *σφαλεῖσι γνώμης*, ch. 28, 30: so *σφαλέντες δόξης*, ch. 85, 6. Similarly we say disappointed in, or disappointed of, our expectations.

9. *ἐν ᾧ*—‘in which matter’, i.e. in the liability to fail. *πᾶσι...ὑπάρχει*—‘the same (chance) awaits all alike’.

11. *πόλεώς τε καὶ τῶν προσγεγεννημένων*—‘of your city and its acquisitions’, that is of the dominion which Athens had gained during late years, perhaps referring also to the recent success at Pylos. The omission of the article with *πόλεως* is noticeable, especially with *τὴν* preceding. We have, i. 10, *ξυνοικισθείσης πόλεως*: ii. 72, *πόλιν καὶ οἰκίας παράδοτε*, in each instance of a definite city. The explanation seems to be that words like *πόλις* acquire in such cases a definiteness like that of a proper name, and therefore do not need the article to define them further. So we often have *παῖδες καὶ γυναῖκες* without an article, as in i. 89: so iii. 50, *Μυτιληναίων τεῖχος καθεῖλον καὶ ναῦς παρέλαβον*: so ch. 31, 9, *μέσον κ.τ.λ.* In the present sentence *πόλεως καὶ τῶν προσγεγεννημένων* taken together make up the idea ‘of your present empire’.

12. *τὸ τῆς τύχης*—‘what belongs to fortune’: also found vii. 61: ch. 55, 19, *τὰ τῆς τύχης*: ii. 60, *τὰ τῆς ὀργῆς*.

13. *σωφρόνων δὲ...ἡγήσονται*—‘Now they are wise men who secure their advantages against a day of danger, (and these same men would show more sense in dealing with misfortunes), and as to war, are convinced that it can not be engaged in just so far as a man may wish to take it in hand, but (must go on) as its vicissitudes may determine’. The general sense of the passage is clear, that prudent men will not presume on a continuance of good fortune, especially in war. The grammatical form of the sentence has however given rise to much discussion, and requires close attention. Following *οἵτινες* we have three clauses, *τάγαθὰ...ἔθεντο*,—*καὶ...προσφέρουντο*,—*τόν τε...ἡγήσονται*. Each of these clauses varies in construction, and will require to be examined in detail.

13. σωφρόνων δὲ...οἷτινες—= 'they are prudent men who'. This construction is probably a confusion between σώφρονες ἄνδρες εἰσιν οἷτινες ἔθεντο and σωφρόνων δὲ ἀνδρῶν ἐστὶ τὸ θέσθαι, 'it is the *part* of prudent men to secure': so iii. 45, πολλῆς εὐθελίας, ὅστις οἴεται, 'it shows great simplicity when a man thinks': vi. 14, τὸ καλῶς ἀρξαι τοῦτ' εἶναι, ὅς ἂν, 'this is a proper discharge of official duty, when': Xen. *Anab.* ii. 5. 21, ἀπόρων ἐστὶ..., οἷτινες. The genitive in these phrases gives the characteristic which *belongs* to the persons spoken of (Madvig, § 54). This explanation of the passage, for which there seems fully sufficient support, is adopted by the majority of editors; Classen however considers that the gen. is *partitive*, and that οὔτοι εἰσιν is understood; the sense would thus be, 'they are of the class of prudent men who, etc.'

ib. τὰγαθὰ...ἔθεντο—aor. denoting what *is wont* to happen (*having* happened in other supposed instances), to be translated by our present (Madvig, § 111, R. 3). It is a question whether ἔθεντο is to be taken in close connexion with ἀσφαλῶς or ἐς ἀμφίβολον. In the former case, ἀσφαλῶς ἔθεντο is a phrase like καλῶς θέσθαι, ch. 17, 14, and means 'to order safely', i.e. to secure, by making good terms; while ἐς ἀμφίβολον is 'in reference to, with a view to (a time of) doubt'. In the latter case, ἐς ἀμφίβολον θέσθαι means 'to reckon as doubtful', τιθέναι ἐς meaning 'to put down to, count among', while the middle gives the sense 'in their own case': so Hdt. iii. 3, ἐν τιμῇ τίθεται, 'holds in honour'. The clause then means 'who safely reckon their gains as doubtful', i.e. know they may lose them again, and so run no needless risks.

14. καὶ...προσφέρουντο—by most editors taken as a parenthesis, 'now these same men would, etc.' Others take it as a second clause with οἷτινες, 'and who would *also*, etc.' making οἱ αὐτοὶ a predicate like τὸ αὐτό, ch. 17, 3. This however merely gives the somewhat feeble sense that prudent men would be more likely to act with prudence; and the former view is preferable. προσφέρεισθαι—'to behave oneself towards, deal with': vi. 44, πρὸς τὰ πράγματα προσοίονται: more commonly used of dealing with persons, either with dat., as v. 111, or with a prep., as v. 105, etc.

15. τὸν τε πόλεμον—'and as regards war, are convinced, etc.' Instead of the aor. indic. to correspond to ἔθεντο, we have νομίσωσι, as if οἷτινες ἂν had gone before. Such a subj. with ἂν is equivalent to the Latin 2nd future, 'shall have taken the view', i.e. once for all. The position of πόλεμον is in favour of regarding it as the subject to ξυνεῖναι: in which case τούτῳ must refer either to τις or to μέρος, the meaning being either 'that it abides with this man', or 'that it restricts

itself to this part'. The former gives the better sense, that πόλεμος is a potent thing, which when once called up, can not be got rid of at pleasure. So war is as it were personified in such expressions as i. 78, *μηκυνόμενος (πόλεμος) φιλεῖ ἐς τύχαι* τὰ πολλὰ *περίστασθαι*: i. 122, *πόλεμος ἤκιστα ἐπὶ ῥητοῖς χωρεῖ*, 'proceeds least of all on fixed conditions': ii. 36, *πόλεμον ἐπιόντα ἀμύνεσθαι*. Some editors take *τις* as the subject of *ξυνεῖναι* and *τούτῳ* as referring to πόλεμος or μέρος, 'that a man can deal with this', viz. with war, or a particular part of it: but this is more than doubtful in construction, though it gives a reasonable sense.

17. *ἀλλ' ὥς ἄν*—'but (that it abides with him, *τούτῳ ξύνεστι*) just as, etc.' *αἱ τύχαι*—'the phases of fortune'; as in the passage from i. 78 cited above. *αὐτῶν*—neut. governed by *τύχαι*, referring either to the different stages of the war (*μέρη*) or generally to τὰ τοῦ πολέμου: cf. note on line 6. *ἡγήσωνται*—'may have led the way'. By some *αὐτῶν* is taken as masculine, governed by *ἡγήσωνται*, 'may have led them (those engaged in war) on', the sense of *αὐτῶν* being supplied from *τις*.

18. *καὶ ἐλάχιστ' ἄν*—in this sentence we have metaphors derived from stumbling (*πταίνοντες*), standing upright (*τῷ ὀρθομένῳ*), and being lifted up (*ἐπαίρεσθαι*). *ἄν*, which in construction goes with *καταλύνοντο*, is placed, as is often the case, at the beginning of the sentence, to show its contingent character, and repeated later on; so i. 36, *βραχυτάτῳ δ' ἄν κεφαλαιῷ...τῷ δ' ἄν μάθοιτε*, etc. *ἐλάχιστα πταίνοντες*—'making the fewest trips'. *καταλύνοντο ἄν*—'would make terms': so i. 81, etc.: we have also *καταλύνειν πόλεμον*, 'to give up fighting', vii. 31, and *καταλύνειν* without a case (in the words of a treaty), v. 23, viii. 23.

21. *ὅ*—viz. to make terms while successful. *καὶ μὴ... νομισθῆναι*—dependent on *καλῶς ἔχει*, 'and (so) to avoid being thought, etc.'

23. *ἢν ἄρα*—'if, after all, you reject our terms and meet with failure': for *ἄρα* cf. note on ch. 8, 24. *δὲ πολλὰ ἐνδέχεται*—*δ* is cognate acc. after *σφάλλεσθαι*, which is understood after *ἐνδέχεται*: *πολλὰ* is predicative, 'failure which is possible in many ways'.

24. *καὶ τὰ νῦν προχωρήσαντα κρατῆσαι*—'to have won even your present successes'; *κρατῆσαι* governed by *νομισθῆναι*. Such words often take a neut. acc. carrying on the idea of the verb: so ch. 19, 10, *ἐπικρατήσας τὰ πλέω*. *προχωρήσαντα*—cf. i. 109, *ὡς αὐτῷ οὐ προύχῳρει*, 'when his design did not succeed': v. 37, *τούτου προχωρήσαντος*, 'when this was secured'. *δόκησις*—'credit, reputation': ii. 35, *ἡ δόκησις τῆς ἀληθείας*.

CHAPTER XIX

1. Λακεδαιμόνιοι δέ—‘now the Lacedaemonians invite you’; δέ introduces the terms actually proposed, after the general observations with which the speakers had begun. So, in other speeches of envoys, after some preliminary words, we have the question at issue brought in with δέ: i. 32, *Κερκυραῖοι δέ...ἀπέστειλαν ἡμᾶς*: iii. 10, *ἡμῖν δέ...ξυμμαχία ἐγένετο*.

2. Διάλυσιν πολέμου—cf. line 10, *διαλύεσθαι*: iii. 114, *διαλύειν πόλεμον*. *κατάλυσις πολέμου* is found ch. 118, 60 and viii. 18 (in the words of treaties).

3. διδόντες—‘offering’: so ch. 21, 4, *διδομένης*: i. 85, *ἐπὶ τὸν διδόντα (δίκας)*, ‘against him who is ready to give satisfaction’. The inf. *ὑπάρχειν* is added to define the result looked for, ‘for this to subsist between us’: Xen. *Anab.* i. 6. 6, *τοῦτον ἔδωκεν ὑπήκοον εἶναι ἐμοί*. ἄλλην—‘in general, in other respects’: i. 2, *οὔτε μεγέθει πόλεων ἰσχυρον οὔτε τῇ ἄλλῃ παρασκευῇ*. οἰκειότητα—‘friendly understanding’.

6. τοὺς ἐκ—cf. ch. 8, 1. *διακινδυνεύεσθαι*—‘that the hazard should be risked to the utmost’, lit. risked out (διά), passive impersonal: so i. 73, *ἐπ’ ὠφελίᾳ ἐκινδυνεύετο*, etc. (mid. Cobet).

7. εἴτε βίᾳ διαφύγοιεν—dependent on *διακινδυνεύεσθαι*, ‘whether they might escape’, the optative of deliberation after a past tense; like i. 25, *ἐπήρουντο εἰ παραδοῖεν*, ‘asked if they were to give up’. It carries back the idea of *ἡγούμενοι* to the time when the Lacedaemonians decided to send their envoys.

8. παρατυχούσης—cf. *παρέτυχεν ὁ καιρός*, ch. 103, 14: viii. 11, *ἕως ἂν τις παρατύχῃ διαφυγῇ*, ‘till some means of escape offer’: so *παραπέσοι*, ch. 23, 21.

9. μᾶλλον ἂν χειρωθεῖεν—‘they might be likely to be still more reduced within your power’. The construction is slightly changed by the introduction of ἂν with the optative; the Lacedaemonians not choosing to speak of the capture of their countrymen except as a matter of contingent possibility.

11. ἀνταμυνόμενος—cf. line 17: iii. 84.

12. ἐπικρατήσας τὰ πλείω—‘having proved victorious in most points of the war’. For τὰ πλείω, cf. ch. 18, 24: so vii. 63, *τὰ πλείω ἐπικρατεῖν*. Instead of *πολέμου* Classen reads *πολεμίου*, ‘having got the better of his enemy’, thus supplying an object to *ἐγκαταλαμβάνων* and defining αὐτόν in line 15.

13. ἐγκαταλαμβάνων—'binding his foe down in (an agreement)', with κατ' ἀνάγκην and ὅρκους: so ch. 86, 3, ὅρκους καταλαμβάν: i. 9, ὅρκους κατελημμένους. μὴ ἀπὸ τοῦ ἴσου ξυμβῇ—'shall make peace on unequal terms': iii. 11, ἀπὸ τοῦ ἴσου ὁμολοῦντες, etc.

14. παρὸν τὸ αὐτὸ δρᾶσαι—'though it is in his power to do the same', i.e. to impose harsh conditions: πρὸς τὸ ἐπιεικές, etc. going with what follows. Classen however connects πρὸς τὸ ἐπιεικές with δρᾶσαι, and renders 'when he can effect the same end (i.e. secure peace) in the way of moderation'. Krüger takes the same view, but connects καὶ ἀρετῇ also with δρᾶσαι. πρὸς τὸ ἐπιεικές—'having regard to what is moderate and equitable': i. 76, ἐκ τοῦ ἐπιεικοῦς, 'from our moderation': iii. 4, ὁμολογία ἐπιεικεῖ, 'on fair terms'. In the philosophical language of Aristotle ἐπιείκεια is equity, as opposed to strict justice.

15. καὶ ἀρετῇ αὐτὸν νικήσας—'having also conquered him in generosity'. Arnold quotes Eur. *Herc. Fur.* 339, ἀρετῇ σε νικῶ, θνητὸς ὢν, θεὸν μέγαν. αὐτόν—his adversary; even if we do not read πολεμίου with Classen, there seems no difficulty in supplying this sense, as the enemy is certainly to be understood as the object of ἐγκατ. Krüger reads αὐτὸν νικήσας, 'having subdued himself'. The reading of most manuscripts is αὐτὸ νικήσας, which would give the sense, 'having got the better of it', i.e. of his wish to insist upon severe terms.

ib. παρὰ ᾧ προσεδέχετο—'contrary to what (his enemy) looked for'. Poppo regards προσεδέχετο as passive, but admits that there is no similar example in good Greek; Krüger suggests the plpf. προσεδέδεκτο in pass. sense. μετρίως ξυναλλαγῇ—'shall agree upon moderate terms': viii. 90, ξυναλλαγήναι πρὸς τοὺς Λακεδαιμονίους: in act., v. 45, 'to settle differences'.

16. ὀφείλων—'being bound, being under obligation'. ἀνταποδοῦναι ἀρετὴν—'to show generosity in return': cf. ii. 40, ἐς ὀφείλημα τὴν ἀρετὴν ἀποδώσων, 'as an obligation'. αἰσχύνῃ—the 'sense of shame' which makes a man shrink from doing what would be dishonourable: it may sometimes be rendered *honour* or *self-respect*.

19. πρὸς τοὺς μαιζόνως ἐχθροὺς—'in dealing with those who are more deeply their enemies'. τοὺς τὰ μέτρια διενεχθέντας—'those who quarrelled with them in small things', a construction like τὰ πλέω, line 12. διαφέρεσθαι—'to be at variance with': v. 31, διαφερόμενοι τοῖς Λακεδαιμονίοις.

22. ἀνθισσᾶσθαι—'to make counter-concessions', a rare word, which here, like other verbs of giving way to, takes the dative of the person in whose favour the concessions are made.

In the same sense we have in ch. 64, 8, ὅσον εἰκὸς ἡσσᾶσθαι: so i. 77, ἐλασσούμενοι, 'abating our strict rights'. ἡσσάομαι usually means 'to be worsted', or with *gen.* 'to yield to': cf. ch. 37, 7. The *dat.* iii. 38, ἀκοῆς ἡδονῇ ἡσσώμενοι, is 'overcome by your delight in listening'.

ib. πρὸς τὰ ὑπεραυχοῦντα—'against overweening arrogance', neuter instead of masculine: so ii. 45, φθόνος τοῖς ζῶσι πρὸς τὸ ἀντίπαλον, 'jealousy is felt by living men against rival claims', etc. καὶ παρὰ γνώμην—'even against their better judgment': i. 70, παρὰ γνώμην κινδυνεύει: vi. 9, εἶπον παρὰ γνώμην.

CHAPTER XX

2. ἡ ξυναλλαγή—'the (proposed) agreement'.

3. τι ἀνήκεστον—'some irremediable thing', a euphemistic expression for the death of their countrymen. So the Lacedaemonians hesitated in the case of Pausanias βουλευσάμενοι τι ἀνήκεστον, i.e. to decree his death (i. 132), where also we have another euphemism, νεώτερόν τι ποιεῖν ἐς αὐτόν, i.e. to slay him. διὰ μέσου γεγόμενον—'intervening'; v. 26, ἡ διὰ μέσου ξύμβασις καταλαβεῖν—'befall us', with *acc.*, a common constr. in Herod.; e.g. ii. 66, θεῖα πρήγματα καταλαμβάνει τοὺς ἀελοῦρους, 'wondrous things befall the cats': in Thuc. it is elsewhere found without a case, as in ii. 18, ὅποτε πόλεμος καταλάβοι, 'whenever war befell'.

4. ἐν ᾧ—'in which case'. ὑμῖν—'against you', after ἐχθραν εἶναι: Classen reads ἡμῖν, 'it would be necessary for us to have'.

5. πρὸς τῇ κοινῇ καὶ ἰδίᾳ—the 'private hatred' which would thus be caused is usually understood as the feud which the individual families of Sparta would cherish against the Athenians for the death of their relations, in addition to the national (κοινῇ) hostility already felt. Grote however considers the ἰδίᾳ ἐχθρὰ to be 'a new and inexpiable ground of quarrel, peculiar to Sparta herself', while the κοινῇ ἐχθρὰ is that of the Peloponnesian confederacy, the whole war having been begun in consequence of the complaints of the allies, and to redress their wrongs, not those of Sparta individually (Grote, vol. iv. ch. 52).

Jowett observes that the speaker is attracted by a connexion of sound, and perhaps by a fancied connexion of sense or etymology between ἀδῖον and ἰδίαν: so ch. 63, 9: 87, 28.

7. **ἔτι δ' ὄντων ἀκρίτων**—‘while matters are still undecided’, neut. gen. abs.: so i. 7, **πλωιμωτέρων ὄντων**, ‘when navigation was advanced’: Hdt. vii. 37, **ἐπινεφέλων ἑόντων**, ‘the sky being cloudy’. The number and variety of instances of the gen. abs. in this chapter is remarkable.

9. **ξυμφορᾶς μετρίως καταπιθεμένης**—‘our disaster being settled on tolerable terms’ (Arn.): sc i. 121, **καταθησόμεθα πόλεμον**, ‘we will settle or conclude the war’, opposed to **ἐγείρομεν**: Dem. *Fals. Leg.* 425, **τὸν πόλεμον κατέθεντο**. We have vi. 11, **τὸ σφέτερον ἀπρεπὲς εὖ θήσονται**=‘they will retrieve their honour’: see also note on ch. 17, 14, **καλῶς θέσθαι**. **κατατίθεσθαι** commonly means to ‘lay up in store for oneself’, e.g. ch. 57, 22, and iii. 72, of *depositing* hostages in a place of safety: i. 128, of *bestowing* a favour or benefit, etc.

10. **διαλλαγῶμεν**—‘let us be reconciled’: in act. vi. 47, **Σελινουντίους διαλλάξαι αὐτοῖς**, ‘to reconcile the men of Selinus to them’.

13. **πολεμοῦνται**—according to Classen from **πολεμῶ**, ‘they are made enemies’: i. 36, **οἰκείουται τε καὶ πολεμοῦται**, ‘becomes your friend or your enemy’: i. 57, **Περδίκκας ἐπεπολέμωτο**, etc. So far as form goes it might equally well come from **πολεμέω**, which is often used in the passive: e.g. i. 37, **πολεμοῦνται**, ‘they are attacked’.

14. **ἀσαφῶς ὁποτέρων ἀρξάντων**—‘without knowing clearly which of us began’, lit. ‘from which of the two sides having begun (they are thus at war)’. With the adverb **ἀσαφῶς**, which is used emphatically as is common in Thuc., is connected an indirect question expressed by the gen. absolute with a verb implied, the phrase being equivalent to **ἀδηλον ὃν ὁποτέρων ἀρξάντων** (sc. **πολεμοῦνται**). The following is a somewhat similar construction with gen. abs., Dem. *Aph.* i. 829, **ἂν ἔχειν με φῇ, τίνος παραδόντος ἐρωτᾶτε αὐτόν**, ‘if he says I have it, ask him who paid it me’, lit. ‘by whose payment (I have it)’. The statement of the envoys seems somewhat at variance with facts, as it could hardly be supposed by any that the Athenians had begun the war.

15. **τὴν χάριν**—‘the gratitude which they will feel for peace’. **προσθήσουσι**—‘they will put down, ascribe, pay’.

16. **ἦν τε γνῶτε**—‘so if you decide to accept our proposals’: **τε** sums up and resumes the argument. **Λακεδαιμονίους ἔξεισιν**—‘it is in your power to become friends to the Lacedaemonians’: **φίλους** refers to **ὑμῖν**; see note on ch. 2, 11; here this construction avoids confusion. In the following clauses **αὐτῶν τε προκαλεσαμένων** (gen. abs.) refers to the Lacedaemonians, while **χαρισαμένους** and **βιασαμένους** belong to **ὑμῖν**.

19. τὰ ἐνόντα ἀγαθά—'the advantages involved'. Note the position of τὰ ἐνόντα ἀγαθά, and τὸ ἄλλο 'Ἑλληνικόν': the most important words being put early in the clauses for the sake of emphasis.

21. ταῦτὰ λεγόντων—'holding the same language', i.e. pursuing the same policy: so v. 31, τὸ αὐτὸ λέγοντες. 'That the jealousy of the other Hellenes was speedily aroused by a temporary combination of the Lacedaemonians and Athenians, which they regarded as a conspiracy against their liberties, we learn from v. 59: cf. Ar. Pax, 1082, ἐξὸν σπείσασθαι κοινῇ τῇ Ἑλλάδος ἄρχειν' (Jowett).

CHAPTER XXI

3. ἐπιθυμεῖν—imperfect, 'had been desiring'. In construction all the infinitives in this sentence depend on νομίζοντες, but in sense the idea of *thinking* belongs particularly to δέξεσθαι and ἀποδώσειν. The meaning is 'the Lacedaemonians thought that, as the Athenians had all along been desirous of peace, they would now be glad to make it': cf. note on ch. 13, 5, ἐλπίζοντες τὸ τεῖχος ὕψος μὲν ἔχειν, ἀποβάσεως δὲ οὔσης ἐλεῖν. σφῶν δὲ ἐναντιουμένων—so in vii. 18 we find the Lacedaemonians admitting that they had forced on the war, and incurred the guilt of refusing negotiations. In 430, the second year of the war, the Athenians had made fruitless proposals for peace (ii. 59).

7. ἐτοίμους—according to Poppo, Classen, etc. fem. agreeing with σπονδάς, 'ready for them'. There is good authority in viii. 26 for νῆες ἐτοῖμοι, and ἐτοῖμος fem. is found in Hdt. and Dem. Elsewhere however Thuc. has ἐτοίμη; for which reason Krüger takes ἐτοίμους as agreeing with Λακεδαιμονίους understood. In this view ποιεῖσθαι is to be taken after ἐτοίμους, 'thinking that the Lacedaemonians were ready to make the truce etc.' Besides the difficulty of thus supplying an object to ἐνόμιζον, this involves the further awkwardness that πρὸς αὐτούς (as well as σφίσι) must then be taken as referring to the Athenians.

9. ἐνήγε—'urged on': ch. 24, 5, note. Κλέων ὁ Κλεαινέτου—Cleon is first mentioned by Thucydides in iii. 36, where he urges the necessity of putting to death the whole of the revolted Mytileneans (B.C. 427). He is then described in very similar words as ὢν καὶ ἐς τὰ ἄλλα βιαίωτατος τῶν πολιτῶν τῷ τε δήμῳ παρὰ πολλοὺς ἐν τῷ τότε πιθανώτατος. It appears from Plutarch (*Nicias* ch. 2) that he had already come into notice during

the lifetime of Pericles. It is difficult to form a just estimate of the character of Cleon. He is known to us almost entirely through Thucydides and Aristophanes, the former certainly not his friend, the latter his bitter enemy. There can be little doubt that he was loud, overbearing, and violent; but he seems to have been by no means without patriotism and political ability. At the present time he was undeniably right in insisting upon substantial concessions before giving up the advantage which the Athenians had gained; though his conduct was such as to render successful negotiation almost hopeless.

10. **δημαγωγός**—‘leader of the people’, a word not used elsewhere by Thucydides. It is not necessarily used in a bad sense, but merely implies that ascendancy in the popular assembly which Cleon had acquired by his confidence, readiness, and power of speaking. In the same sense Pithias τοῦ δήμου προεστέθηκε at Coreyra (ii. 70); and Athenagoras is called δήμου προστάτης at Syracuse (vi. 35). Such influence being readily open to abuse, the word *demagogue* has not unnaturally come to mean, as defined by Johnson, ‘a ringleader of the rabble; a popular and factious orator’.

11. **τῷ πλήθει πιθανώτατος**—‘most influential with the people’; so iii. 36, τῷ δήμῳ πιθανώτατος. Similarly Athenagoras is called πιθανώτατος τοῖς πολλοῖς, vi. 35. **πιθανός**—‘persuasive’, is also applied to arguments: Dem. *Lacr.* 928, λόγους θαυμασίους ὡς πιθανοὺς ἔλεγεν.

13. **Ἀθήναζε**—According to Liddell and Scott the forms Ἀθήναζε, Ἀθήνηθεν, Ἀθήνησι ‘are more Attic than εἰς Ἀθήνας, etc.’ Thucydides sometimes uses Ἀθήναζε, as in ch. 46, 15, μέχρι οὐ Ἀθήναζε πεμφθῶσιν: v. 32 (twice). Ἀθήνησι occurs v. 25: v. 47, in the words of a treaty. On the other hand we have εἰς τὰς Ἀθήνας (ch. 16, 27): ἐκ τῶν Ἀθηνῶν (ch. 16, 20: 22, 17): ἐν ταῖς Ἀθήναις (ch. 5, 5: 27, 1) repeatedly occurring.

14. **ἐλθόντων δέ**—for gen. abs. see note on ἀντιλεγόντων δέ, ch. 3, 8. **ἀποδόντας**—‘let the Lacedaemonians restore Nisaea etc., and then receive back their men’. In construction Λακεδαιμονίους is subject to κομίσασθαι, line 18.

ib. **ἀποδόντας...** Ἀχαΐαν—these places were given up by the Athenians in accordance with the terms of the thirty years’ truce concluded in the year 445 (i. 115). Nisaea and Pegae were the chief ports of the territory of Megara. Troezen was the capital of a district in the E. of Argolis. What is meant by ‘restoring Achaia’, is however not so clear. The country of Achaia was an independent state, which in no intelligible sense belonged to the Lacedaemonians or Athenians, or could

be 'given up' by the one to the other. In i. 111 we find certain Achaeans accompanying an Athenian force as allies: and possibly alliance and influence with Achaea may have been the point at issue. Otherwise either 'Αχαΐαν is corrupt, which is improbable, as it occurs in two similar passages; or some particular town is meant, the situation of which we do not know.

16. ἀπὸ τῆς προτέρας—'from the previous convention', i. e. the thirty years' truce of 445. ἀπὸ gives the origin, from which a result follows: cf. ch. 30, 1: vii. 21, ἀπ' αὐτοῦ, 'therefrom'.

17. ξυγχωρησάντων—'having agreed to these concessions'. κατὰ—'in accordance with, on the strength of'. δεομένων τι μᾶλλον—'being in considerably greater need': ch. 30, 1, μέρος τι, 'in great part'. The thirty years' truce was concluded after hostilities had gone on for three or four years (i. 103—115).

19. ὅπόσον ἄν—'for so long a time as may seem good to both parties': v. 18, ἔτη δ' εἶναι τὰς σπονδὰς πεντήκοντα, 'to be for fifty years'.

CHAPTER XXII

2. ξυνέδρους...ἐλῆσθαι—'but requested that commissioners might be chosen to confer with them'. ἐλῆσθαι—trans., the usual construction with words like κελεύω. σφίσι—governed by ξυνέδρους, cf. ch. 23, 5: ch. 93, 21, οἱ ξύμμοροι αὐτοῖς. When the Athenians invaded Melos their envoys were not brought before the general assembly (πρὸς τὸ πλῆθος), but heard before the authorities and officials (ἐν ταῖς ἀρχαῖς καὶ τοῖς ὀλίγοις), who are afterwards called οἱ τῶν Μηλίων ξύνεδροι (v. 85).

3. οἷτινες ξυμβήσονται—future in final sense: iii. 16, ναυτικὸν παρεσκεύαζον δ τι πέμψουσιν. κατὰ ἡσυχίαν—as opposed to the tumult and hurry of the assembly: i. 85, μηδ' ἐπειχθέντες ἐν βραχεὶ μορῶ ἡμέρας βουλευώμεν ἀλλὰ καθ' ἡσυχίαν.

6. πολὺς ἐνέκειτο—'fell on them vehemently', like a mighty tempest or torrent: Hdt. vii. 158, Γέλων πολλὸς ἐνέκειτο: Eur. *Hip.* 443, Κύπρις γὰρ οὐ φορητόν, ἦν πολλὴ ῥυή: so Sal. *Iug.* 84, *multius atque ferox instare*. ἔγκειμαι=*incumbo*, used of pressing an enemy hard, or pursuing an object, with dat. or without a case: ii. 59, ἐνέκειντο τῷ Περικλεῖ, 'assailed Pericles': v. 43, εὐθὺς ἐνέκειντο, 'at once urged on their purpose strenuously'.

7. ἐν νῷ ἔχοντας—‘intending’: ch. 8, 23, note. οἷτινες—‘seeing that they’; = *qui, quippe qui*, with subj. *δοτις* as rel. denotes the class, the characteristics of which are found in the antecedent: iii. 64, *τινες ὡς ὑμῶν δικαιοτέρον μισοῦντο, οἷτινες κ.τ.λ.*, ‘inasmuch as you’.

10. εἰ τι ὑγιὲς διανοοῦνται—‘if they have any honest purpose’: iii. 75, οὐδὲν ὑγιὲς διανοομένων.

12. σφίσιν οἷόν τε εἶναι—‘possible for them’, i.e. consistently with their interest, as is explained afterwards. ἐν πλῆθει—‘in a public assembly’. εἰ τι καὶ... ξυγχωρεῖν—‘even if they were ready to make any concession’; τι acc. with *ξυγχωρεῖν*, the two words forming the subject of *ἐδόκει* ‘seemed good’. It does not appear what the Lacedaemonians were willing to concede, as they did not get a hearing.

14. μὴ... διαβληθῶσιν—‘lest they should be represented injuriously to their allies’. *διαβάλλω*, to set *cross* or *wrong*, means to slander or represent prejudicially: iii. 109, *Πελοποννησίους διαβαλεῖν ἐς τοὺς Ἕλληνας*, ‘to raise a prejudice against the Peloponnesians in the eyes of the Greeks’, *ἐς* denoting those to whom the report reaches and among whom it spreads: ii. 18, *ἡ σχολαιότης διέβαλεν αὐτόν*, ‘his slowness did him injury’: also with dat., viii. 88, *βουλόμενος αὐτὸν τοῖς Πελοποννησίοις διαβάλλειν*. We have too the passive with dat. meaning lit. ‘to be set wrong with’: viii. 81, *ἵνα τῷ Τισσαφέρνηι διαβάλλοιτο*, ‘that they might be set against Tissaphernes’: Plat. *Phaed.* 67 ε, *διαβέβληται τῷ σώματι*: common in Dem. with *πρός*.

15. εἰπόντες καὶ οὐ τυχόντες—‘having made proposals and failed’: ii. 74, *προκαλεσάμενοι πολλὰ καὶ εἰκότα οὐ τυγχάνομεν*.

17. ἀνεχώρησαν ἄπρακτοι—‘withdrew without effecting anything’. Little else could be expected from the temper of both sides, and the way in which matters were managed. Cleon and the democracy are scarcely to be blamed for demanding more than the Lacedaemonians seemed prepared to grant, while on the other hand a delicate negotiation could not be carried on before the popular assembly. The conduct of affairs at this time seems to have rested chiefly with Nicias and his adherents, but they were powerless to force their views against the will of the people. According to Plutarch (*Nicias* ch. 7) it was from personal enmity to Nicias that Cleon persuaded the assembly to reject the truce, *προθύμως ὀρῶν αὐτὸν συμπράττοντα τοῖς Λακεδαιμονίοις*. Thucydides says nothing of the efforts of Nicias on this occasion, but he relates that in

422 he was most eager for peace, from his anxiety to preserve his own good fortune and name as a safe and successful general (v. 16). The impression which we form of his character is that he was a brave and careful commander when actually in the field, but disposed to magnify dangers and difficulties, and deficient in confidence and in a spirit of enterprise. He was also rich and prosperous, and 'had given hostages to fortune'. It is therefore probable that if he had been one of the proposed *ξύνεδροι* he would willingly have agreed to one-sided terms; and Cleon showed both courage and statemanship in opposing such an arrangement.

CHAPTER XXIII

2. *διελύντο*—the imperfect refers to the *going on* of the arrangements for ending the truce, or else the meaning is '*was to come to an end*', i.e. according to the agreement. Cobet proposes *διελλυντο* '*was at an end*' that is, was terminated *there and then* by the arrival of the ship from Athens. This agrees with the words in ch. 16, 22, *ἐλθόντων δὲ τὰς τε σπονδὰς λελύσθαι*, κ.τ.λ.

4. *ξυνέκειτο*—'*had been agreed*': ch. 68, 20, *ξυνέκειτο αὐτοῖς*: iii. 70, *κατὰ τὰ ξυγκείμενα*, '*in accordance with the terms*': viii. 94, *ἀπὸ ξυγκειμένου λόγου*. *κείμεαι* is virtually the perfect passive of *τίθημι*: *οἱ νόμοι κείνται*, '*the laws have been enacted*': cf. vi. 62, *ἐσέκειτο πάντα*, '*had been put on board*'. *ξύγκειμαι* therefore = the perf. pass. of *ξυντίθημι*. So Thucydides says of his history, i. 22, *ξύγκειται*, '*it has been composed*'. Here *ξυνέκειτο* is pass. of *ξυντίθεσθαι*, '*to make a compact, agree to terms*', as in ch. 19, 19: vi. 65, *ξυνέθεντο ἤξειν*, '*they agreed to come*'.

5. *ἐγκλήματα*—'*as grounds of complaint*', in apposition with the following accusatives. *ἐπιδρομήν*—'*a sudden attack*', probably made with a small body: ch. 56, 8, *ἐφόβησεν ἐπιδρομήν*. *τῷ τειχίσματι*—dat. after verbal subst. *ἐπιδρομήν*: cf. notes on Plat. *Euthyph.* 14 c, *ἐπιστήμη δόσεως θεοῖς*: so *Rep.* 439 d, *πόλει διακονίαν*. *δοκοῦντα*—sc. to the Lacedaemonians, who were therefore indignant.

7. *ἰσχυρίζομενοι*—'*insisting, maintaining*': iii. 44, *τοῦτο δὲ Κλέων ἰσχυρίζεται*. *δή*, a particle giving emphasis to the particular words to which it is attached, gives the *reason urged* by the Athenians: iii. 108, *κατὰ χρησμόν δὴ τινα*, '*in accordance, as they alleged, with a certain oracle*'. Thus used it often conveys the idea that the alleged reason is a mere pretence.

10. ἀδίκημα ἐπικαλέσαντες—'expostulating against the (detention) of the ships as an act of injustice': v. 59, εἰ τι ἐπικαλοῦσιν Ἀργείοις, 'if they have any ground of complaint against the Argives'; the full construction being with dat. of person, while the thing complained of is expressed by the acc. or an inf. clause.

11. τὰ περὶ Πύλον—nom. to ἐπολεμεῖτο: iii. 6, τὰ περὶ Μυτιλήνην ἐπολεμεῖτο: v. 26, τὰ ἐπειτα ἐπολεμήθη. We must render 'hostilities went on at Pylos'.

13. Ἀθηναῖοι μὲν—construction in accordance with the sense, as if ἀμφότεροι ἐπολέμουν had gone before: see note on ch. 2, 15: cf. v. 70, ἡ ξύνοδος ἦν, Ἀργεῖοι μὲν...χωροῦντες, Λακεδαιμόνιοι δέ κ.τ.λ., 'the encounter took place, the Argives etc.', an exact parallel to the sentence before us. ἐναντίαιν—'in opposite directions', so used of two waggons, i. 93. If Cobet's rule, given in the note on ch. 4, 11, is universally applicable to adjectives, this should be ἐναντίων, but no editor that I know of reads it. νοεῖν is absent from the best mss, but is inserted by modern editors, as there is an awkwardness in understanding it from περιπλέοντες.

15. καὶ ἅπασαι—'all without exception', καὶ emphasizing ἅπασαι: v. 71, τὰ στρατόπεδα ποιεῖ καὶ ἅπαντα τοῦτο: vii. 28, καὶ ξυμπαντες, opposed to κατὰ διαδοχὴν. περιώρμουν, 'lay at anchor around'. τὰ πρὸς τὸ πέλαγος—either, 'on the side of the open sea', accusative of reference used adverbially: cf. iii. 96, τὰ πρὸς Πάλαρας: ch. 108, 7, τὰ πρὸς Ἡϊόνα: or acc. governed by περιώρμουν. εἴη—opt. of indefinite frequency with ὅποτε.

20. σκοποῦντες καιρόν—a similar construction to ch. 8, 35: ch. 10, 25, = σκοποῦντες εἰ τις καιρὸς παραπέσοι. παραπίπτω, 'to occur', is used with καιρός by Xenophon and Polybius (Krüg.): cf. ch. 19, 8, παρατυχοῦσι.

CHAPTER XXIV

The account of the operations in Sicily is now resumed from ch. 1; some of the statements there given being recapitulated here.

1. ἐν τῇ Σικελίᾳ—in construction the epithet of Συρακόσιοι, but belonging in sense to the whole passage, marking the change of scene from Greece to Sicily: cf. iii. 88, οἱ ἐν τῇ Σικελίᾳ Ἀθηναῖοι, etc.

3. παρσκευάζοντο—'were (as we have told) getting ready': see ch. 1, 19. προσκομίσαντες—'having taken to (Messene)'.

5. ἐνῆγον—‘urged on’ the intruders, or the invasion. Sometimes of persons, as in ch. 21, 9, αὐτοὺς ἐνῆγε: sometimes of things, i. 67, ἐνῆγον τὸν πόλεμον: sometimes as here, with no object expressed: so vi. 61, ἐναγόντων τῶν ἐχθρῶν.

6. καὶ αὐτοὶ δέ—‘and they themselves too’: i. 132, καὶ ἦν δὲ οὕτως, ‘and so too was the case’: ii. 36, καὶ πρέπον δὲ ἅμα. καὶ δέ=and also (Madv. § 229 a). This seems to be the same invasion as that related in ch. 1.

8. ἀποπειράσθαι—elsewhere Thuc. uses the active: e.g. vii. 17, with ναυμαχίας.

9. τὰς μὲν παρούσας—‘seeing that the ships they had were few’; the emphasis falling upon ὀλίγας, which in its construction is the predicate. For a similar order of words cf. v. 10, οἱ δ’ αὐτοῦ ξυστραφέντες ὀπλῖται ἐπὶ τὸν λόφον: v. 41, οἱ πρέσβεις ἀφικόμενοι αὐτῶν: Ar. Rhet. 1. 5. 17, οἱ ἄλλοι ἀλσχροὶ ἀδελφοί, ὁ δὲ καλός: Ar. Vesp. 839, τοῦτ’ ἄρα πρῶτον τὰδίκημα εἰσακτέον: the spaced words being predicative.

12. ἐφορμῶντες—‘blockading’: the word belongs more especially to ναυσίν; the sense of invading or attacking being supplied with περὶ.

13. χερῶσασθαι—‘they hoped to subdue’, aor. inf. after ἤλπιζον, referring to the result immediately looked for. The following γίγνεσθαι either depends directly on ἤλπιζον, the present inf. indicating a lasting result, or its construction, like that of εἶναι, line 17, corresponds to the general sense of the sentence—‘we hope to take Rhegium, and (we think) our position thereby becomes (γίγνεται) strong’. γίγνεσθαι=was sure to be: ch. 9, 26, ἀλώσιμον γίγνεσθαι.

15. ἀκρωτηρίου—in apposition with ‘Ρηγίου, ‘a projecting point on the Italian coast’. It seems plain that the passage refers to the advantageous position of Rhegium itself, not to some promontory near the city.

16. Ἀθηναίους τε οὐκ—Classen omits τε, which however is found in the best manuscripts. If we retain it, we must either consider that it is out of place, and in sense follows ἐφορμεῖν, coupling it to τοῦ πορθμοῦ κρατεῖν; or we must suppose that Thuc. was going to speak of the Syracusans in the second part of the sentence, but altered its construction.

17. ἔστι δέ—‘consists of, is formed by’: so, in a similar topographical description, iii. 112, ἐστὸν δὲ δύο λόφω ἡ Ἰδομένη. τοῦτο—‘this channel’. βραχύτατον ἀπέχει—so iii. 104, ἀπέχει ὀλίγον. The strait is not narrowest between Rhegium and Messene, nor are these places exactly opposite each other.

Thucydides is speaking of the strait generally, which at its narrowest point is not much more than two miles across, and would be entirely commanded by Rhegium and Messene.

20. ὃ 'Οδυσσεύς—the passage of Ulysses is related in the twelfth book of the *Odyssey*. Charybdis, the whirlpool monster, was more terrible than Scylla, the monster of the rock, and Ulysses escaped with the loss of some of his men by keeping nearer to the side on which Scylla dwelt.

21. διὰ στενότητα δὲ καὶ—'owing to the narrowness of the passage, and as it rushes in, etc.'; two reasons given with different verbal construction. ἐς αὐτό—into this channel, = τοῦτο, line 20. Note that in this passage θάλασσα is used of the sea generally, πέλαγος of a particular 'sea', as a geographical description. The 'Tyrsenian (Tyrrhenian) sea' is that on the w. coast of Italy, the 'Sicilian' E. and S.E. of Sicily.

24. εἰκότως χαλεπὴ ἐνομίσθη—'naturally got a dangerous name'. The way in which Thuc. speaks shows that the terrors of the strait were entirely a thing of the past.

CHAPTER XXV

3. ἠναγκάσθησαν—though they wished to fight (ch. 24, 8), the action, late in the day and in the narrow strait, was forced upon them by the danger of a friendly ship. ἀντεπαναγόμενοι—'putting out to sea against', ἐπὶ implying that the Syracusans made the attack.

8. ἐν τῷ 'Ρηγίῳ—'in the territory of Rhegium', i.e. at some point on the coast where the Locrians had established themselves, Rhegium itself being the headquarters of the Athenians. The Syracusans and allies had thus two naval stations, to which they now fled, ὡς ἕκαστοι ἔτυχον, i.e. each ship made for the nearer point. Classen however points out that there is no mention of any such naval station friendly to Syracuse near Rhegium, and thinks it possible that Thucydides means that the Syracusans returned to Messene, and the Athenians to Rhegium, the sentence to which οἱ Συρακόσιοι is the nominative expanding in meaning at this point, and applying to the combatants on both sides: 'they departed, each combatant making for his own headquarters at Messene and Rhegium respectively'.

For similar cases of what may be called *expanded apposition* see note on ch. 80, 18, καὶ προκρίναντες ἐς δισχιλίους..., οἱ μὲν τὰ ἱερὰ περιήλθον, οἱ δὲ κ.τ.λ. In the sentence before us however

ὡς ἕκαστοι seems more applicable to the beaten Syracusans only, who fled as they best could in different ways. Moreover ἀπολέσαντες certainly refers to the Syracusan side alone.

9. ἐπεγένετο τῷ ἔργῳ—'closed upon the action': so ch. 48, 20, νύξ ἐπ. τῷ παθήματι: iii. 112, νυκτὸς ἐπιγενομένης, etc. ἔργον—'action', i.e. fight: v. 67, ἐν τῇ ἐκείνων τὸ ἔργον ἐγίγνετο, 'the action was to be fought in their country'.

10. οἱ μὲν Λόκροι—in ch. 1 we are told that the Locrian army withdrew from Rhegium. They may not have finally evacuated the territory till now, or possibly there may have been two invasions. The land and sea forces were now concentrated at Peloris, the n.e. promontory of Sicily.

15. χειρὶ σιδηρᾷ—'a grappling iron': vii. 62, χειρῶν σιδηρῶν ἐπιβολαί. αὐτοὶ ἀπώλεσαν—'they themselves (the Athenians) lost'. This is plainly right, because of ἐτέραν ναῦν ἀπολλύουσιν, line 21, and οὐκ ἔλασσον ἔχοντες, line 23. Otherwise αὐτοῖς, which has the better authority, might stand, meaning 'they destroyed for the enemy'. Jowett suggests that αὐτοῖς may mean 'they lost at the hands of the enemy'=dat. commodi.

19. ἀπὸ κάλῳ—'with a rope', i.e. being towed. They kept as near to the shore as possible to have the support of the land forces.

20. ἀποσιμωσάντων—'got their ships into the open sea', according to the scholiast. σιμός means 'snub-nosed', and when applied to ground signifies *sloping up hill*, as in Xen. *Hell.* iv. 3, 23: see Lidd. and Scott. Hence the meaning seems to be that the Syracusans cast off their tow-ropes, and made an oblique movement at an *obtuse angle* to their former course, thus getting into the open and attacking the Athenians first. The Athenian fleet seems to have been in very incompetent hands since the arrival of Pythodorus (iii. 115).

26. προδίδοσθαι—'news being brought that Camarina was to be betrayed'; impf. like προδιδομένην, ch. 7, 5. Camarina was a Syracusan colony, but friendly to the Athenian allies (iii. 86).

29. Νάξον τὴν Χαλκιδικήν—colonized by the Chalcidians from Euboea, and the first Greek settlement in Sicily (vi. 3).

31. τειχίρας ποιήσαντες—'having confined them within their walls': so ii. 101: Hdt. i. 162.

32. περιπλεύσαντες—round a headland which lies to the s. of Naxos. κατὰ τὸν Ἀκεσίνην—'by way of': iii. 7, κατὰ τὸν Ἀχελῷον ἐπλευσε (opp. το κατὰ γῆν): ch. 14, 1, καθ' ἑκάτερον τὸν ἔσπλουν. For the order cf. ch. 43, 3, ἐπὶ τὴν Σολύγειαν κώμην.

34. πρὸς τὴν πόλιν ἐσεβάλλον—if the reading be right, this probably means ‘made an inroad in the direction of the city’, ἐσεβάλλω being used of *invading* a country, not of *attacking* a place. (When used with ἐς of cavalry attacking a *body of troops*, as ii. 100: vi. 70, it possibly means ‘shooting darts into’ though the meaning of *charging* seems more appropriate in the former of these passages.) Poppo and others would here read προσέβαλλον, ‘made an attack’: in viii. 31 ἐσβολὴν ποιησάμενος τῇ πόλει is the manuscript reading, for which also προσβολὴν is proposed as a correction.

ib. Σικελοί—the *non-Greek* inhabitants, called βάρβαροι, line 42. Σικελιῶται was the general name for the *Greek* colonists. In vi. 2 we are told that the Σικελοί crossed originally from Italy, and being numerous and powerful they gave their name to the island, of which they still possessed the centre and northern portions. ὑπὲρ τῶν ἄκρων—with κατέβαινον, ‘came down in numbers over the heights’. Possibly οἱ ὑπὲρ, ‘who dwell beyond the heights’, should be read. βοηθοῦντες ἐπὶ—to attack the Messenians: iii. 110, βοηθεῖν ἐπ’ αὐτούς.

45. ἐπ’ οἴκου—‘homewards’ (with ἔκασται). The allied fleet was broken up, and the contingents returned to their several ports.

47. κεκακωμένῃν—‘having received a severe blow’: ch. 87, 7, κακούμενοι, ‘sustaining injury’. προσβάλλοντες applies to the whole allied force, which is divided into οἱ μὲν Ἀθηναῖοι..., ὁ δὲ πεζός. ἐπείρων—‘made their attempt’: ch. 43, 24, ἐπὶ κώμῃν πειράσειν: vii. 72, ἀλλῇ πειράσειν: usually with gen., i. 61, πειράσαντες τοῦ χωρίου. For κατὰ and πρὸς see note on line 32. ὁ πεζός—(adj.) sc. στρατός, ‘the land army’: i. 47, etc.

49. ἐπεκδρομήν ποιησάμενοι—‘having sallied out against them’; a similar compound to ἐπεκθεῖν, ch. 34, 3.

51. τοῦ Δημοτέλους—there seems no reason for the article, which as a rule is used only with names which are well known, or have been mentioned before. The rule however is not invariably observed. μετὰ τὸ πάθος—i.e. after their disastrous attempt on Naxos. ἐγκατελείφθησαν φρουροί—‘had been left behind in the city as a garrison’, on the separation of the combined forces.

57. τροπαῖον στήσαντες—the infinitesimal success thus commemorated seems to have satisfied Pythodorus, who now returned to his headquarters at Rhegium, the Athenians having this year lost Messene and gained no compensating advantage.

CHAPTER XXVI

1. ἔτι ἐπολιόρκουν...ἔμενεν—the imperf. denotes the *continuance* of the state of things described at the end of ch. 23.

6. ὅτι μή—also written ὅ τι μή, ‘except’: ch. 94, 10, οὐ παρεγένοντο ὅτι μή ὀλίγοι: cf. ch. 16, 15, ὅσα μή.

8. διαμώμενοι τὸν κάχληκα—‘scraping away the shingle’; see Arnold’s note. Eur. *Bacch.* 709, describes the Bacchae as finding milk, ἀκροισι δακτύλοισι διαμῶσαι χθόνα. οἶον εἰκός—sc. πίνειν αὐτούς, such water as could be thus procured.

10. στενοχωρία—cf. ch. 8, 35—9. The Athenians held only Pylos itself, the mainland and the island being occupied by their enemies. There was therefore no anchorage or harbour (ὄρμος) where the ships could lie, nor could the men land with safety except under the walls of the fort. The trireme was plainly a vessel for fighting only, with but little accommodation for the crew.

11. σίτον ἡρῶντο—‘took their food’, αἱ μὲν in this clause implying the crews. Cobet (*Var. Lect.* p. 451) would read αἱ μὲν: but cf. i. 110, where τριῆρις is followed by οὐκ εἰδότες. κατὰ μέρος—‘in turn, in divisions’: iii. 49, οἱ μὲν ὕπνον ἡρῶντο κατὰ μέρος οἱ δὲ ἡλαυνον.

14. παρὰ λόγον—‘contrary to reasonable expectation or reckoning’: vi. 33, τοῦ Μήδου παρὰ λόγον πολλὰ σφαλέντος. ἐπιγιγνόμενος—lit. ‘coming after, or coming upon them’, i. e. lasting longer than they had calculated: i. 126, χρόνον ἐπιγιγνόμενον, of a siege: iii. 77, ἐπιγενέσθαι, of a reserve force which was to fall on the enemy when already engaged.

ib. οὓς ᾤοντο—‘for they thought they should reduce them’. οὓς means the enemy, as the sense shows, though the antecedent is not expressed. Such a sentence is elliptical, and would be completed by inserting ‘as they were besieging men, whom’ etc. So ii. 44, χαλεπὸν οἶδα πείθειν ὃν, ὧν καὶ πολλάκις ἐξετε ὑπομνήματα, ‘I know it is hard to persuade you, when you will often be reminded of them’, i. e. of the sons slain in war, of whom Pericles is speaking.

ib. ἡμερῶν ὀλίγων—‘within a few days’: Ar. *Vesp.* 260, οὐκ ἔσθ’ ὅπως οὐχ ἡμερῶν τεττάρων ὕδωρ ἀναγκαίως ἔχει τὸν θεὸν ποιῆσαι, ‘it can not be but rain must needs fall within four days’: cf. note on θέρους, ch. 1, 1.

16. αἴτιον δὲ ἦν οἱ—‘the cause was the Lacedaemonians having given notice’, i. e. the fact that they had done so: so viii. 9, αἴτιον δ’ ἐγένετο οἱ μὲν πολλοὶ οὐκ εἰδότες κ.τ.λ.

18. τὸν βουλόμενον—'any who wished', subj. to ἐσάγειν: i. 26, οἰκήτορα τὸν βουλόμενον ἵνα κελεύοντες, 'directing that all who chose should go as settlers'. ὁ βουλόμενος is the usual phrase employed when a duty or privilege is open to all: Dem. Tim. 720 (quoting a law), κατηγορεῖν Ἀθηναίων τὸν βουλόμενον οἷς ἔξεστι, 'any duly qualified Athenian may be accuser'.

ιδ. ἀληλεσμένον—'ground': Hdt. vii. 23, σίτος πολλὸς ἐφοῖτα ἐκ τῆς Ἀσίας ἀληλεσμένους. For the form see Veitch's *Greek Verbs*. Cobet would read ἀληλεμένον. εἴ τι—'any', lit. 'if (they could send in) any': i. 14, Ἀθηναῖοι καὶ εἰ τινες ἄλλοι.

19. οἷον ἂν...ξυμφέρῃ—'of whatever kind might (lit. *may*) be useful for a siege', i.e. for besieged men. The rel. with ἂν is commonly used in thus defining quality or character. The subj. construction is not unusual after a past tense, e.g. ii. 74, ἐβουλεύσαντο...ἀνέχεσθαι...ὃ τι ἂν ξυμβαίνει.

οἷον ἂν ξυμφέροι is also read, and gives a good but different sense, 'such as *might be likely* to prove serviceable', ἂν being then connected with the verb and not with οἷος: cf. vi. 36, ἐξ ὧν ἂν ἄνθρωποι δράσειαν, 'from what men would be likely to do': so vii. 48, ἐξ ὧν ἂν τις εὖ λέγων διαβάλλοι. This construction is common, and requires notice. It is often liable to be misunderstood, from ἂν standing next the relative, though *not* belonging to it.

ιδ. τάξαντες ἀργυρίου—'having rated' the service or the provisions 'at a high price': so line 30, τετιμημένα χρημάτων, gen. of price.

23. ἀπαίροντες—'putting off': ch. 46, 2, ἐκ τῆς Πύλου ἀπῆραν. The converse of this is καταίρω, 'to put in': viii. 39, ἐς Καῦνον κατῆραν: cf. κατάρσας, 'landing-places', line 31. ὁπόθεν τύχοιεν—'from any point they chanced', opt. of indefinite frequency: cf. ch. 25, 7, ὡς ἕκαστοι ἐτυχον, 'as each happened'. ἔτι νυκτός—'while it was still night': so ch. 31, 2, νυκτός, lit. at a time of or *within* the night.

25. ἐτήρουν...καταφέρεισθαι—'looked out for (a chance of) making the land'; usually with subst. as ch. 27, 11: i. 65, ἄνεμον τηρήσασι, etc.; or partic. i. 134, ἐνδον ὄντα τηρήσαντες αὐτόν, etc. For καταφέρω see note on ch. 3, 9: in the present chapter we have various compounds with κατά in the sense of coming to the coast.

28. τοῖς δὲ ἀφειδής—lit. 'the landing was made unsparing', i.e. they ran to shore at the risk of wrecking their boats. ἀφειδής—'unsparing, reckless': Eur. *Iph. T.* 1354, ἡμεῖς δ' ἀφειδήσαντες, 'made reckless'. καοστήκει—'was made or

established'; the word implies a more or less permanent state of things; i.e. this reckless landing was secured by the Lacedaemonian arrangements: cf. ch. 78, 14: ch. 34, 21, καθίστατο.

29. ἐπώκλλον—cf. note on δειλάντας ch. 11, 26. This sentence gives the two reasons for risking the landing—the government paid for the boats, and the troops on the island were watching (ἐφύλασσον) to save the provisions. κάταρσις—a rare word, except in late Greek.

31. γαλήνη—'in calm weather': most probably a dat. of the point of time: ii. 20, ἐκεῖνη τῇ ἐσβολῇ καταβῆναι, 'to descend in that invasion', where see Poppo's note: cf. Dem. Meid. 570, ὀχεῖσθαι διὰ τῆς ἀγόρας ταῖς πομπαῖς οὐ δυνάμενον. Rutherford inserts ἐν. κινδυνεύσειαν, ἡλίσκοντο—indefinite frequency.

32. κατὰ τὸν λιμένα—as opposed to πρὸς τὸ τέλαρος: cf. ch. 25, 32, κατὰ τὸν Ἀκεσίην.

34. μήκωνα μεμελιτωμένην—'poppy seed mixed with honey and pounded linseed'. Krüger quotes a scholiast to the effect that poppy seed mixed with honey was a preventive of hunger, while linseed kept off thirst. The commentators cite Athenaeus and other authorities to show that such substances were sometimes smeared on bread or mixed with it.

35. ὧν...λανθανόντων—objective gen. after φυλακαί. οἱ δὲ μὴ λανθάνειν σφᾶς—'and the others to detect them', μὴ λανθάνειν after ἐτεχνῶντο, lit. 'that it should not escape them'.

CHAPTER XXVII

1. ἐν δὲ ταῖς Ἀθήναις...ἐκπλεύσεσθαι—the subject of this sentence is the people at Athens; there are two principal verbs, ἡπύρουν and ἐδεδοίκεσαν, and the participle ὄρωντες is in agreement with the subject of those verbs; ἅμα...περιπέμπειν being parenthetical. A difficulty is however caused by the words ἐν χωρίῳ ἐρήμῳ. The troops at Pylos were those who were ἐν χωρίῳ ἐρήμῳ, while οἰοί τε ὄντες περιπέμπειν certainly refers to the people at Athens. In order therefore to complete the sense we must understand either οἷσι governed by κομιδῇ (or μεταπέμπειν), 'for men who were', or ὄντων, gen. abs., 'the troops being' in a desolate position. Poppo gives a different explanation, that there is a confusion between the Athenians at Athens and those at Pylos, or that they are as it were identified, in which case ὄντες is understood with ἐν χωρίῳ ἐρήμῳ.

2. *ταλαιπωρεῖται*—‘suffers hardships’, mid.: ch. 35, 15, *ταλαιπωρούμενοι*: so iii. 3, *τεταλαιπωρημένοι*, etc. *καὶ σῖτος*—nom. to *ἐσπλεῖ* placed emphatically. *ἐσπλεῖ*—cf. ch. 39, 6, *ἐσπλέονσι*, note.

4. *μὴ σφῶν*—‘lest they should have winter stopping their blockade’; see note on *αὐτῶν* ch. 14, 12. *χειμῶν*—here ‘the winter season’, in line 11 it means stormy weather. *ἐπιλάβοι*,—‘come upon’ and stop: ch. 96, 37, *νυκτὸς ἐπιλαβούσης τὸ ἔργον*: in ii. 51 it is used of the attack of disease.

5. *ὁρῶντες*—governs the two clauses *τῶν τε...ἐσομένην*, *τὸν τε...ἐσόμενον*. *ἅμα...περιπέμπειν* is parenthetical, see note on line 1. The meaning is clear—‘the soldiers withal were in a desert place, and not even in summer could the Athenians send them adequate supplies’. *οὐκ ἐσόμενον*—‘would not be practicable’: see note on ch. 8, 25, *ὅπως μὴ ᾗ*.

9. *ἀλλ’ ἢ...ἐκπλεύσεσθαι*—the infinitives are governed by *ὁρῶντες*, or by the idea supplied therefrom, ‘they expected, they feared’. *ἀνέντων*—‘having given up, slackened’: Eur. *Suppl.* 1042, *φυλακὰς ἀνῆκα*. *περιγενήσεσθαι*—‘would pull through’, i.e. would escape being reduced by hunger.

12. *ἐφοβοῦντο τοὺς Λακεδαιμονίους*—‘they feared with regard to the Lacedaemonians’; an extension of the common construction by which the subject of a subordinate sentence is made the object of the principal verb, as ch. 1, 8, *φοβούμενοι τοὺς Ἀθηναίους, μὴ. ὅτι ἔχοντας*—‘because they thought they must have some strong point in their favour, as they made no further overtures to them’. *τι ἰσχυρόν*—a source or point of strength: iii. 6, *ὁρῶντες οὐδὲν ἰσχυρόν ἀπὸ τῶν Λεσβίων. ἐπικηρυκέεσθαι* is used especially of making conciliatory overtures, in which sense it is common.

19. *κατασκόπους*—‘commissioners of inspection’, Grote: so vi. 41, *ἐς κατασκοπήν*, of a commission sent by Syracuse to the towns in Sicily.

23. *φανήσεσθαι*—grammatically dependent on *ἀναγκασθήσεται*: in sense however it seems rather connected with the notion of *knowing* or *thinking* which is the main idea of the sentence. We might in fact have expected *ἢ ἀναγκασθήσεται* ..., *ἢ φανήσεται*. Poppo indeed suggests that *φανήσεσθαι* may follow *γνοῦς* directly, *ὅτι* only affecting the first clause (as in i. 87, etc.), and *ἢ* being out of place, as in vi. 24 init.

24. *ὥρμημένους τι τὸ πλεόν*—‘somewhat the more eager’: so ch. 21, 18, *τι μᾶλλον*, note. *τῇ γνώμῃ*—‘in mind’, with *ὥρμημένους*.

29. ἀπεσήμαινεν—'pointed at'; ἀπό, as in ἀπιδόντες, ch. 18, 1, implying that he glanced *aside* from the immediate question to attack his enemy. ἐπιτιμῶν—'reproaching him'; possibly 'saying to his reproach', with ῥάδιον εἶναι, which otherwise depends on ἀπεσήμαινεν.

30. παρασκευῇ—'with a (proper) force', with πλεύσαντας λαβεῖν: cf. vi. 21, αὐτόθεν παρασκευῇ ἀξιοχρέω ἐπιέναι, 'to invade them with an adequate force from our own country'.

31. καὶ αὐτός γ' ἄν—'and he himself, he said, would have done this had he been in office', i.e. had he been στρατηγός. From this passage it is plain that Cleon had no official standing, but derived his power merely from his personal influence in the assembly. The conduct of the war rested with the board of *strategi*, of whom Nicias was the most prominent. Here again Cleon was undeniably right in urging an energetic attempt on the Spartan position.

CHAPTER XXVIII

1. ὑποθορυβησάντων—'having raised some clamour', ὑπό thus compounded having, like *sub*, the sense of *somewhat*. The word is not elsewhere found in classical Greek, on which account Cobet suggests ὑπό τιθορυβησάντων. ἐς τὸν Κλέωνα—'at Cleon': ἐς is very generally used by Thucydides in phrases denoting *relation*, such as i. 38, ἐς ἡμᾶς τοιοῦδε, 'of such character towards us': iii. 14, τὰς τῶν Ἑλλήνων ἐς ὑμᾶς ἐλπίδας, 'the hopes of the Greeks in regard to you': cf. note on ch. 22, 14, διαβάλλειν ἐς: so i. 128, εὐεργεσίαν ἐς βασιλέα κατέθετο='he began to bestow services on, or win favour with, the king of Persia': ii. 60, τὰ τῆς ὀργῆς ὑμῶν ἐς ἐμὲ γεγένηται.

2. ὅτι οὐ—'because he did not sail even now'. ὅ τι is read by Krüger and Classen and explained as 'why', an indirect question corresponding to τί direct; Jowett also approves of this: cf. i. 90, ὅποτε τις ἔροιτο ὅ τι οὐκ ἐπέρχεται.

3. πλεῖ—Krüger takes this to refer to Nicias, and makes ἐς τὸν Κλέωνα mean 'on hearing Cleon'. It seems however plain that the Athenians called out to ask why *Cleon* did not sail, if he thought it an *easy* task. Plutarch (*Nic.* ch. 7) says that the Athenians called out, τί δὲ οὐχὶ καὶ νῦν αὐτὸς σὺ πλεῖς ἐπὶ τοῖς ἄνδρα;

5. τὸ ἐπὶ σφᾶς εἶναι—Nicias says 'so far as concerns *us*', σφᾶς meaning himself and his colleagues: ch. 9, 21. For εἶναι cf. i. 21, ὡς παλαιὰ εἶναι, 'so far as their ancient date allows': ii. 89, ἐκὼν εἶναι, 'so far as my will goes': see also note on ch. 14, 20, ὡς εἰπεῖν.

7. λόγῳ μόνον ἀφίεναι—'only pretended to give up'. λόγῳ is opposed to ἐργῳ or τῷ ὄντι; i. 128, τῷ δὲ λόγῳ ἀπέδρασαν αὐτόν, 'he pretended that they had escaped from him': ii. 65, λόγῳ μὲν δημοκρατία, ἐργῳ δὲ ὑπὸ τοῦ πρώτου ἀνδρὸς ἀρχή, of Athens under Pericles.

8. παραδωσέοντα—'wished to hand over the command'. The termination εἰω is a desiderative formed from the future: i. 33, πολεμῆσειω, 'I wish for war', from the future of πολεμῶ: i. 95, ἀπαλλαξείω, from fut. of ἀπαλλάσσω: viii. 79, ναυμαχησέοντες, from fut. of ναυμαχῶ, etc.: Ar. *Vesp.* 168, *Pax* 62, δρασεῖω. The Latin termination *urio* has the same force, e.g. *esurio*, formed from *esum* supine of *edo*. ἀνεχώρει—'he began to draw back'. καὶ οὐκ ἔφη—'and said Nicias was general, not he'; αὐτός subj. to στρατηγεῖν, nom. because referring to the subject of ἔφη.

9. οὐκ ἂν οἰόμενος—'and never supposing that Nicias could have brought himself to withdraw in his favour'. τολμῶ, used according to the context, of audacity, fortitude, hardness of heart, condescension, etc. implies in every case an overcoming of natural weakness or inclination. It may often be rendered 'to have the heart' to do something. οἶ, *sibi*, means Cleon, αὐτόν Nicias. ἂν—with τολμήσαι.

11. ἐξίστατο—'renounced': ii. 63, ἧς (ἀρχῆς) οὐδὲ ἐκστήναι ἐτι ὑμῖν ἔστιν, 'which moreover you can not now give up'. Notice the force of the imperfects in this passage: Nicias 'was ready to renounce' the command, Cleon 'tried to back out' of it, the people 'kept calling upon' Nicias to hand it over, etc.

14. ὑπέφειγε—'shrunk from'. ἐξανεχώρει τὰ εἰρημένα—'backed out of what he had said'. Though the verb is compounded with ἐξ it governs the accusative, since it represents the active idea 'to evade': cf. iii. 34, ὑπεξελθόντες τούτους, 'withdrawing from these': i. 128, ἀπέδρασαν αὐτόν: so Dem. *Lept.* 460, οὐδένα πώποτε κίνδυνον ἐξέστησαν, 'they never shrank from any danger', etc. Similarly in Latin we have, Tac. *Ann.* xii. 35, *evadere* 'to pass' with acc.: so ib. ii. 38, *egredi relationem*, 'to go beyond the question': ib. xi. 36, *evecta insulas*.

15. τόσῳ—'so much (the more)': viii. 24, ὅσῳ—τόσῳ: so i. 37, τοσῷδε. The more usual prose form is τοσούτῳ.

16. καὶ ἐκείνῳ ἐπεβόων πλεῖν—'and shouted at Cleon to sail': so v. 65, Ἀγιδι ἐπεβόησεν: vi. 16, τὰ ἴδια ἐπιβοώμενος, 'cried out at in respect of my private life'. The shouts in the assembly seem to have come from supporters of Cleon, who hoped that he would succeed

17. *ἐξαπαλλαγῇ*—‘get out of’. *ὑφίσταται*—‘undertakes’, with acc.: iii. 57, *ἀγῶνας ὑπέστημεν*, ‘underwent’: ch. 59, 11, *κινδύνους ὑφίστασθαι*: the constr. with dat. ii. 61, *ξυμφοραῖς ταῖς μεγίσταις ὑφίστασθαι*, seems to mean ‘to endure even in the greatest misfortunes’. See also note on ch. 39, 14.

18. *παρελθών*—the usual expression for ‘coming forward’ to address the assembly: iii. 41, *παρελθὼν καὶ τότε*. Note *οὔτε ...τε*. *Δημνίους καὶ Ἰμβρίους*—usually mentioned together: as in iii. 5, where they remain faithful to Athens on the occasion of the revolt of Lesbos: v. 8, where they form a part of the force with which Cleon attempted to recover Amphipolis.

21. *οἱ ἦσαν ἐκ τε Αἰνίου*—for *πελταστὰς τε οἱ ἦσαν ἐξ Αἰνίου...* *καὶ κ.τ.λ.* *τε*, which is grammatically out of place, connects in sense *ἐκ τε Αἰνίου* and *ἄλλοθεν*, as the two sources from which the auxiliaries came.

22. *ταῦτα*—‘this force’. *ἐνέπεισε*—see note on ch. 4, 5. *τι καὶ γέλως*—‘something even of laughter’: i. 5, *φέροντός τι καὶ δόξης*, of piracy, ‘even bringing some honour’. *τῇ κουφολογίᾳ*—‘at his vain and boastful speaking’, an unusual word.

This is the first mention of laughter on this occasion, and it was excited simply by Cleon’s boastful manner. There is no warrant whatever for the idea that the Athenians committed the incredible folly of forcing the command upon him by way of a joke. Plutarch (*Nic.* ch. 7) says *τοῖς δὲ Ἀθηναίοις ἐπῆλθε γελάσαι μέγα μᾶλλον ἢ πιστεῦσαι*, when Cleon ‘added his limit’ (*προσδιωρίσατο*) of twenty days. Still the majority of the assembly seem to have believed that the attempt ought to be made, and that Cleon would succeed in it. Nicias and his colleagues are however open to grave censure for entrusting the conduct of an expedition, from which they appear to have shrunk themselves, to a man of no military experience or capacity. If this was done merely in the hope of discrediting a political opponent, it would not be easy to find a more disgraceful party manœuvre. Possibly they may have considered the enterprise feasible, but were not unwilling that its risks should fall upon Cleon, while they knew that Demosthenes would be at hand to advise and direct.

27. *ἀσμένους ἐγίνετο*—‘sober-minded men were not ill pleased’: so ii. 3, *τῷ πλήθει οὐ βουλομένῳ ἦν ἀφίστασθαι*, ‘the multitude did not wish to revolt’: ch. 85, 15, *βουλομένοις ἔσεσθαι*.

28. *τοῦ ἐτέρου τεύξεσθαι*—‘would gain one of two blessings’. *ἀπαλλαγῆσεσθαι* and *χειρώσεσθαι* are dependent on this clause. The former of these is in the future, implying a state of subse-

quent continuance, 'being rid for the future of Cleon'; while *χειρώσασθαι* refers to one definite point, 'subduing the Lacedaemonians'. There is no difficulty in the aor. following an expression which denotes *expectation*: see notes on ch. 9, 21 and 24, 12. The subject to *χειρώσασθαι* is *Κλέωνα*: cf. v. 63, *Ἄγιν ἐν αἰτίῃ εἶχον οὐ χειρωσάμενον σφίσι Ἄργος*, 'blamed Agis for not subduing Argos for them'.

There is no doubt an awkwardness in this change of subject: Cobet, who says of the passage *misere laborat*, proposes the passive fut. perfect *κεχειρώσεσθαι*.

30. *ἤλπιζον*—'expected'; as is plain from the following *σφαλεῖσι γνώμῃς*: cf. 18, 9, *γνώμη σφαλέντες*. Jowett's rendering, 'which they would have greatly preferred', is unnecessarily hard on the *σώφρονες*.

CHAPTER XXIX

1. *καὶ πάντα διαπραξάμενος*—'having had all arrangements made'. Note the construction; the gen. abs. is placed between two participles in agreement with the nom. to the verb: see Goodwin, § 111. *ψηφισαμένων*—so vi. 25, *ἤντινα αὐτῷ παρασκευὴν ψηφίσωνται*, 'what force they are to vote him'.

4. *ἀναγωγὴν*—'putting to sea', a reading adopted by Krüger, Classen, etc., here and in vi. 29 for *ἀγωγήν*, which has the better manuscript authority. *ἀγωγή* means 'bringing', as v. 85, *ἡ ἐς τοὺς ὀλίγους ἀγωγή*, and might possibly mean the conveyance of Cleon's forces and supplies, and therefore his voyage in general: so Xen. *Cyr.* vi. 1, 24, *ἐν ταῖς ἀγωγαῖς*, 'on marches'.

6. *τὴν ἀπόβασιν διανοεῖσθαι*—'to contemplate the descent'. This is the only instance in Thuc. of *διανοεῖσθαι* being followed by a substantive. Usually it takes the infinitive, or an adverb, as *ὥσπερ διανοοῦντο*. We have however, ch. 22, 10, *εἰ τι ὑγιὲς διανοοῦνται*, and iii. 75, *οὐδὲν ὑγιὲς διανοομένων*: cf. 13, 19, *ἀδιανοήθησαν*. It does not therefore seem necessary to adopt Cobet's view that *ποιεῖσθαι* has been accidentally omitted.

It has been suggested that some secret communications had already passed between Demosthenes and Cleon, which made the latter ready to undertake the expedition. It is at any rate clear that he did not take a leap in the dark, but had full information as to the state of things at Pylos. Thus he took with him a force of suitable character, and secured the help of Demosthenes, a brave and competent officer.

10. *ῥώμην*—‘confidence’: vii. 18, *τοῖς Λακεδαιμονίοις ἐγγένητο ῥώμη*: so ii. 8, *ἔρρωντο ἐς τὸν πόλεμον*, ‘were confident and eager for the war’. *τῇ νήσος ἐμπρησθεῖσα*—‘the island having caught fire’: cf. ch. 26, 16, *οἱ Λακεδαιμόνιοι προειπόντες*: so iii. 20, *τῷ σίτῳ ἐπιλιπόντι ἐπιέχοντο*, etc.

11. *πρότερον μὲν*—corresponding to this is *τῶν δὲ στρατιωτῶν*, ch. 30, 3, a long parenthetical passage being inserted, which gives the reasons of the previous hesitation on the part of Demosthenes. The island is described in similar words in ch. 8.

14. *πολλῷ γὰρ ἂν*—either ‘if he landed *with a large army*’, or *στρατοπέδῳ* agreeing with *ἀποβάντι*. *προσβάλλοντας*—‘they could fall on him from an unseen position and do him injury’; *ἂν* goes with *βλάπτειν*. The acc. and inf. depend on *ἐνόμιζε*, or the sense supplied from it, the same construction lasting to the end of the chapter.

16. *τάς*—note one article with two nouns of different number: so i. 143, *τὴν μὲν γῆν καὶ οἰκίας ἀφείναι*. Note also neut. plural *δῆλα* in agreement with the general idea of ‘the enemy’s situation’.

20. *ἧ βούλονται*—‘wherever they chose’, represents after a past tense *ἧ ἂν βούλωνται*; ‘wherever they may choose’. *ἐπ’ ἐκείνοις γάρ*—‘for the initiative would rest with them’: ii. 84, *τὴν ἐπιχείρησιν ἐφ’ ἑαυτῷ ἐνόμιζεν εἶναι*.

24. *λανθάνειν τε*—‘and so their force though numerous would get cut to pieces unawares’, lit. ‘would find itself being cut to pieces’: so i. 141, *ὥστε λανθάνειν τὸ κοινὸν φθειρόμενον*.

25. *οὐκ οὔσης*—‘it being impossible to see at what point they ought to help each other’: so ii. 89, *μὴ ἔχων τὴν πρόσοψιν τῶν πολεμίων ἐκ πολλοῦ*, ‘not being able to sight the enemy at any distance’. Some editors in both passages write *πρόοψις* in the sense of ‘seeing in front’: the word occurs v. 8, where it means ‘seeing beforehand’.

ιβ. *χρῆν*—the general sense of the passage deals with what Demosthenes *had been thinking up* to the time of the fire, the imperfect infinitives with *ἂν* throughout the passage representing what in his view *would have been happening* if the attack had been made. We have therefore the imperf. *χρῆν* corresponding to *ἐνόμιζε* in line 23: so ii. 51, *ἐν δ’ οὐδὲ ἐν κατέστη λαμα ὃ τι χρῆν προσφέροντας ὠφελεῖν*, ‘there was no one single remedy, the application of which could be serviceable’: v. 35, *χρόνους δὲ προὔθεντο ἐν οἷς χρῆν*. (The present *χρή* is often used in a similar way, as in ch. 34, 28.)

CHAPTER XXX

1. ἀπὸ δὲ τοῦ Αἰτωλικοῦ—the disaster which Demosthenes sustained the year before, as related iii. 97, 98. The Athenians were deficient in light-armed troops, and after holding out for some time against an enemy who could not be brought to close quarters, but harassed them at every point, they finally took to flight. Many lost their way in a wood, and were destroyed by fire. The Athenians lost many of their allies, and 120 of their best heavy-armed men. It is not a little remarkable that Cleon (ch. 28) at once announced his intention to bring troops of the very kind which Demosthenes had lacked in Aetolia, and which had operated against him with fatal effect. This certainly suggests the probability of some understanding between the two commanders.

2. μέρος τι—‘in a great measure’, an adverbial use of the *determinant* accusative: cf. ch. 16, 17, note. οὐχ ἥκιστα—‘mainly’. These are instances of μείωσις: cf. ch. 13, 22.

3. ἐσῆι—‘occurred to him’: vi. 30, μᾶλλον αὐτοῦς ἐσῆι τὰ δεινά.

4. τῆς νήσου τοῖς ἐσχατοῖς—‘on the edges of the island’ after προσίσχοντας.

5. διὰ προφυλακῆς—‘with a guard posted in advance’: ii. 81, διὰ φυλακῆς ἔχοντες.

6. κατὰ μικρὸν τῆς ὕλης—these words are the object of ἐμπρήσαντος, κατὰ μικρὸν forming as it were a single word: cf. note on ch. 3, 13, ἐπὶ πολὺ.

7. ἄκοντος—‘unintentionally’, ἄκων implying sometimes the *absence* of will, sometimes its *contravention*: Plat. Rep. 520 B, of philosophers, αὐτόματοι ἐμφύονται ἀκούσης τῆς πολιτείας. ἀπὸ τούτου, if the text be right, goes with ἐπιγενομένου, meaning ‘after this’ or ‘thereupon’. It usually means ‘from this cause’. Classen therefore omits καί, and takes ἀπὸ τούτου with ἔλαθε κατακαυθέν. ἐπιγενομένου—‘having sprung up after’, see note on ch. 26. 14. ἔλαθε κατακαυθέν=‘got burnt down accidentally’.

8. οὕτω δὲ—this sentence extends to ἐτοιμάζων, line 15. As it stands in the text there is one principal verb, παρισκενάζετο, line 13; the participle κατιδών, in agreement with the subject of this verb, governing the two clauses τοὺς τε Λακεδαιμονίους...δοντας, and τὴν τε νήσον...οὔσαν. The clause ὑπονοῶν...ἐσπέμπειν is parenthetical.

9. πλείους ὄντας—'to be more numerous' than he had thought.

10. ὑπονοῶν πρότερον—this refers to the arrangements for provisioning the island in the truce, ch. 16. ἐλάσσοσι—for a smaller number than was stated, or than now appeared. Demosthenes had been under the impression that the enemy had *overstated* their numbers in order to get a store of provisions. ὑπονοῶν and ἐσπέμπειν are imperfect.

11. αὐτοῦ—the invariable mss reading. Professor Kennedy considers it to be the genitive, referring to τὸν σίτον and governed by ἐλάσσοσι, and translates 'suspecting that *he* (Dem.) was sending in the corn for a smaller number *than the corn itself*', i.e. smaller than corresponded to the rations imported according to the terms of the armistice. It is true that in ch. 16, lines 9 and 13, the words ἐκπέμπειν and ἐσπέμπειν are used of the *Lacedaemonians*, which is an argument in favour of their being here also the subject of ἐσπέμπειν. The Spartans however would not be allowed by Demosthenes to convey the corn into Sphacteria themselves, and so to have constant intercommunication with their men on the island. Whatever the particular arrangements were, the rations would be delivered by the agency of the Athenians, and therefore ἐσπέμπειν is here used of Demosthenes, who actually 'sent in' the corn.

It has also been proposed to take αὐτοῦ with ἐσπέμπειν as equivalent to αὐτόσε, but this seems impossible, the occurrence of such words as ἐνταῦθα and ἐκεῖ with verbs of motion (e.g. ἵνα περ ἄρμηντο, ch. 48, 31), being no warrant for such a use of αὐτοῦ, which as an adverb means 'on the spot'.

αὐτόσε, αὐτοῖς, αὐτοῖς, and αὐτοὺς πέμπειν have been suggested as emendations. Of these αὐτοῖς, which is read by Classen, gives the best sense and supplies a subject to ἐσπέμπειν: though it is open to the objection that its meaning must be gathered from the context, those who sent in the corn not being identical with τοὺς Λακεδαιμονίους, line 9. (*See Appendix.*)

ιβ. τὴν τε νῆσον—I have adopted the transposition of the clauses τὴν τε νῆσον...οὔσαν and τότε...ποιεῖσθαι, which is approved by Krüger and followed by Classen. It has the advantage of avoiding grammatical difficulty, and greatly improving the sense. The fire disclosed the number of the enemy, and made landing easier. Demosthenes then saw the prospect of effecting a capture, which was in truth worth a struggle, and accordingly prepared for the attempt.

It must however be noted that according to manuscript authority the clause τότε...ποιεῖσθαι follows ἐσπέμπειν. If this

order be retained, the inf. ποιῆσαι depends on ὑπονοῶν or the sense of *thinking* implied therein and it is necessary to insert δέ after τότε (Poppo). We thus get the meaning, 'thinking that the Athenians were now the more eager, as for a prize worthy of their efforts'. Arnold reads τό τε...ποιῆσαι dependent on κατιδῶν, but the arrangement is extremely awkward.

10. εὐαποβατωτέραν—the island was 'easier to land on' because the fire had destroyed the cover in which the enemy could have posted themselves.

12. τότε ὡς ἐπ' ἀξιώχρεων—following τὴν ἐπιχείρησιν παρεσκευάζετο, 'as for a prize worthy of a more earnest effort on the part of the Athenians', or perhaps 'a risk which called for' such an effort. ἀξιώχρεων, 'worthy, adequate', is here followed by an infinitive clause. We have, v. 13, ἀξιώχρεων ὄντων δρᾶν, in the sense of 'competent': also Hdt. iv. 126.

14. μεταπέμπων—'sending for'. In this sense the middle would be expected; Thucydides however uses active and middle indifferently: cf. ch. 15, 4, note on βουλευέω.

19. προκαλούμενοι εἰ βούλονται—'proposing, if they would, etc.' sc. that they should agree to these terms: the force of βούλονται extends to the end of the sentence, which is partly elliptical: cf. ch. 37, 8, ἐκήρυξαν τε εἰ βουλόιντο.

21. σφῆσι—the Athenians, referring to subject of πέμπουσι, = 'to us'. σφᾶς αὐτούς—i.e. τοὺς ἐν τῇ νήσῳ.

22. ἐφ' ᾧ...τηρήσονται—'on condition that they shall be kept': i. 113, ἐφ' ᾧ τοὺς ἀνδρας κομιοῦνται, 'on condition that they shall have their men restored': so i. 103, ἐφ' ᾧ τε ἐξίασιν. For this use of ἐπί cf. ch. 16, 24, αἱ σπονδαὶ ἐπὶ τούτοις ἐγένοντο: it gives the ground or understanding on which the truce was based. For fut. indic. see Goodwin, § 65, especially beginning and note 5.

10. φυλακῇ τῇ μετρία—an order not uncommon in Thuc.; cf. ch. 10, 8, κινδύνου τοῦ ταχίστου. The definite article here seems to imply a particular kind of imprisonment, which would be called μετρία, the conditions of which were supposed to be known to the Lacedaemonians.

23. ἕως ἂν...ξυμβαθῇ—'till terms should be arranged concerning the general issue'. τοῦ πλέονος—the question of the war in general, as opposed to the smaller part of it which concerned Pylos in particular: so ch. 117, 7, ξυμβῆναι τὰ πλείω, 'to make general terms', as opposed to a temporary truce: cf. note on ch. 17, 17, τοῦ πλέονος. ξυμβαθῇ—aor. pass. of ξυμβαίω (so ch. 23, 8, παραβαθῇ): the perf. pass. inf. ξυμβεβασθαι occurs viii. 98.

CHAPTER XXXI

1. ἐπέσχον—'delayed', often used with the acc. of time: ch. 73, 29, χρόνον δὲ ἐπισχόντες: cf. ch. 5, 4, note.

2. ὑστεραίᾳ—sc. ἡμέρᾳ: ch. 25, 32. The termination -αιος is especially used of a day; so i. 61, τριταῖοι ἀφίκοντο, 'they came on the third day'.

ιδ. ἐπ' ὀλίγας ναῦς—the heavy armed men were landed first, the rest of the force following at daybreak, ch. 32, 6. τῆς νήσου ἐκατέρωθεν—'on both sides of the island', = *ab utraque parte*. So words like *inde* are used of the quarter on which a movement is made: cf. line 13, ἐκ.

8. ὧδε γὰρ διετετάχατο—'the enemy were disposed as follows': ατο, an Ionic form, = ντο as seen in ἐλέλυντο: so v. 6 and vii. 4, ἐτετάχατο: iii. 13, τετάχαται: ιδ. ἐφθάραται i.e. ἐφθαρ-ν-ται. In Plat. Rep. 533 B we have τετράφαται from τρέπω. These forms are not found in the orators, the substantive verb, as infr. τεταγμένοι ἦσαν, being the usual periphrasis for an unpronounceable third person plural.

9. μέσον δέ—the absence of articles in this clause is remarkable. μέσον is indeed often used without τό for 'the centre' of an army, and here is similarly used of the centre of the island or of the Lacedaemonian position. On the same principle the definite sense is to be supplied with ὁμαλώτατον and περὶ τὸ ὕδωρ. There seems to have been only one spring, and that was brackish (ἁλμυρόν), ch. 26, 16.

14. καὶ γάρ τι—'for indeed there was also, etc.'; this explains why it was less ἐπιμαχόν. λίθων—'made of stones'; i. 93, οἱ θεμέλιοι παντοίων λίθων ὑπόκεινται, 'the lower courses consist of stones of all sorts'. Krüger quotes some other instances. For λογάδην see note on ch. 4, 7.

17. εἰ καταλαμβάνου—'if they should be hard pressed': for καταλαμβάνω see note on ch. 20, 4. ἀναχώρησις βιαιώτερα— a retreat unusually hard pressed: v. 73, ἡ φυγή καὶ ἀποχώρησις οὐ βίαιος οὐδὲ μακρὰ ἦν: so ii. 33, βιαιώτερον ἀναγαγόμενοι, after the failure of a naval attempt.

CHAPTER XXXII

3. ἔν τε ταῖς εὐναῖς—τε couples this clause with its acc. participle to the nominative λαθόντες τὴν ἀπόβασιν, which is in agreement with οἱ Ἀθηναῖοι. Classen quotes from Tac. Hist.

i. 45, *vinciri iussum et maiores poenas daturum affirmans praesenti exitio subtrahit*. Demosthenes now repeated the *ma-noeuvre* by which he had surprised the Ambraciots the year before; iii. 112, *ἀμα ὁρθρῷ ἐπιτίπτει... ἐτι ἐν ταῖς εὐναῖς κ.τ.λ.*

4. *λαθόντες τὴν ἀπόβασιν*—‘having landed without being seen’. *ἀπόβασιν* is a *determinant accusative*, ‘in the landing’: a strange construction. Rutherford inserts *ποιησάμενοι*.

6. *ἐς ἑφορμον*—because all the ships lay round the island at night; ch. 23, 14.

8. *ἐκ μὲν νεῶν ἑβδομήκοντα*—seventy ships were already at Pylos, ch. 23, 18, and Cleon had brought a small number besides. *θαλαμίων*—the oarsmen of the lowest bench, usually called *θαλαμίται*. They were left to look after the ships, probably as being less able-bodied than the *θρανῖται* and *ζυγῖται*, who had to work longer oars.

According to the calculation on ch. 9, 13, each ship would furnish upwards of 100 men, giving a total of about 8000 sailors. Besides these there were 800 heavy-armed, at least 1600 archers and targeteers, and Messenians and others from the garrison. Demosthenes and Cleon had therefore a force of more than 10,000 men to attack the 420 Lacedaemonians with their attendant Helots.

9. *ὥς ἕκαστοι ἱσκευασμένοι*—‘equipped as they severally were’, i.e. as well as could be managed in each case. In this phrase, which is far from uncommon, the participle suggests the verb which is to be supplied with *ὥς*: vi. 17, *ταχύ δ’ ἂν ὥς ἕκαστοι προσχωροῖεν*, ‘they would speedily join us severally’, lit. ‘as each (would be inclined to do so)’. *τοξόται τε*—corresponding to *ἐκ μὲν νεῶν*: so i. 144, *τε* answers to *μὲν*, where Poppo cites other instances. Krüger writes *τοξόται δέ*. Three divisions of the force are noted, the sailors (*μὲν*), the archers etc. brought by Cleon (*τε*), and besides these (*τε*) the Messenians and others on the spot.

12. *κατείχον*—‘were posted’, lit. ‘held (their quarters)’: viii. 28, *ἐν ᾗ Ἀμόργης πολέμιος ὦν κατείχε*, ‘was maintaining (his position)’: so *habito*=‘to live’; and so ‘to keep’ is sometimes used in English.

13. *Δημοσθένους δὲ τάξαντος*—Demosthenes, who appears to have directed the entire attack, brought to bear on the Spartans the same tactics that had overthrown his own army in Aetolia (iii. 98, 99). *διέστησαν*—‘were divided’; elsewhere used of taking different sides in a quarrel, as ch. 61, 8, *κατὰ πόλεις διέσταμεν*. *κατά*—distributive, ‘in bodies of two hundred or more’; *τε* and

καί have here a disjunctive force, implying that there were bodies answering both descriptions, some of the stated size, some larger.

14. ἔστι δ' ἤ—'and at some points': so i. 93, etc.: we have also ἔστιν ὅτε, 'at times', i. 25, etc.; and various similar expressions with the relative, as ἔστιν ὧν, ἔστι παρ' οἷς, εἰσιν οἱ, this last phrase being always plural.

15. τὰ μετεωρότατα—'the highest points'.

17. πρὸς δ' τι ἀντιτάζωνται—for subj. see note on καθορμίζονται, ch. 13, 13. ἀντιτάζονται—so vi. 102, ἀντετάξαντο πρὸς τοὺς Ἀθηναίους, 'faced, drew up against': cf. ch. 11, 3 ἐτάξαντο: ch. 35, 10, etc. The aor. middle not having a passive force we must understand 'themselves' or 'their forces' in all these cases; indeed an object is expressed after ἀντιτάσθαι in ii. 87 and iii. 56.

18. ἀμφίβολοι—'exposed on all sides, between two fires': so ch. 36, 19: ii. 76, ἐν ἀμφιβόλῳ: from βάλλω in the sense of 'to shoot at, hit with a missile', as in line 19, and often in this description. τῷ πλήθει—'from the number' of their assailants; dat. of instrumental cause.

22. ἧ χωρήσειαν—opt. because of ἐμελλον, 'wherever they went the foe were sure to be in their rear'; it corresponds to ἧ ἂν χωρήσωσιν after a present. Classen is perhaps right in taking οἱ πολέμοι as nom. to χωρήσειαν, as πολέμοι is used in line 16 of the Lacedaemonians. In most editions the comma is placed after χωρήσειαν and πολέμοι is nom. to ἐμελλον.

id. ψιλοὶ καὶ οἱ ἀπορώτατοι—ἀπορος is taken by nearly all commentators as meaning in this passage 'hard to deal with', of those against whom a πόρος or 'means of acting' can not be found. The sense then is 'light armed troops and those the most difficult to cope with'. The words καὶ οἱ come in very awkwardly with ἀπορώτατοι, and καὶ is bracketed by Classen, who takes ψιλοὶ οἱ ἀπορώτατοι as subst. before adj. like κινδύνου τοῦ ταχίστου.

Probably however καὶ οἱ ἀπορώτατοι means 'even the worst provided', being in *partial apposition* with ψιλοὶ and closely connected with ἔχοντες ἀλκὴν. This view avoids any difficulty as to the construction of καὶ οἱ, and gives the excellent sense that *even the least efficient* combatants proved in the circumstances very effective foes.

It is to be noticed that adjectives which, like ἀπορος, admit of both an active and a passive meaning, have usually an active sense when used of persons, and a passive sense when

used of things: e.g. Soph. *Ant.* 79, βίη πολιτῶν δρᾶν ἔφυν ἀμήχανος, 'I am unable to do', compared with *ib.* 90, ἀμηχάνων ἑρᾶς, 'you are enamoured of what can not be done'. So ἀπορος of persons would naturally be 'without means', as *i.* 9, ἦλθεν ἐς ἀνθρώπους ἀποροι: Soph. *Ant.* 360, ἀπορος ἐπ' οὐδέν ἐρχεται. It is however certainly used sometimes of persons in the passive sense, e.g. Plat. *Apol. Socr.* 18 D: Eur. *Bacch.* 500.

24. ἐκ πολλοῦ ἔχοντες ἀλκὴν—ἀλκή, 'prowess, spirit for fighting': *ii.* 84, ἐς ἀλκὴν τρέπεσθαι opposed to φεύγειν: *ib.* 87, τέχνη ἀνεν ἀλκῆς οὐδὲν ὠφελεῖ. The meaning is that the light troops proved valiant and formidable foes with missiles from a distance (ἐκ πολλοῦ): cf. *iii.* 30, (θάλασσαν) ἧ ἡμῶν ἡ ἀλκή τυγχάνει μάλιστα οὔσα = 'where our main strength lies'. So Aristotle, *Eth. Nic.* *iii.* 6 (9). 11, says the ἀνδρείος is brave, ἐν οἷς ἔστιν ἀλκή, 'in circumstances where a man can strike a blow for life and honour'.

25. οἷς μὴδὲ ἐπελθεῖν—The neg. μὴ implies *such that*, like *qui* with the subjunctive.

ib. φεύγοντές τε γάρ—explains οἷς μὴδὲ ἐπελθεῖν. ἐκράτουν—'got the better', i.e. in speed. ἀναχωροῦσιν—dat. participle: *ii.* 79, ἀναχωροῦσιν ἐνέκειντο.

27. γνώμη—'plan' or 'design' as formed in the mind. τό τε πρῶτον...καί—cf. *ch.* 103, 15. ἐπεινόα—'planned'.

CHAPTER XXXIII

2. ὅπερ ἦν πλείστον—'what was in fact the main portion of the troops': *ii.* 4, τὸ πλείστον, 'the main body': *i.* 73, τὸ πλεόν.

6. ἐς χεῖρας ἔλθεῖν—'to come to close quarters': so *ch.* 96, 9: *ch.* 43, 9, ἦν ἡ μάχη ἐν χερσὶ πᾶσα.

ib. ἐξ ἐναντίας—'opposite, in face': *ch.* 35, 13, etc.: so *iii.* 92, ἐκ καινῆς: *i.* 77, ἀπὸ τῆς πρώτης, etc. A fem. noun is supposed in these expressions, but it is not always clear what noun.

9. τῇ σφετέρᾳ ἐμπειρίᾳ—'their special skill' as heavy armed infantry: *ii.* 89, διὰ τὴν ἐν τῷ περὶ ἐμπειρίαν τὰ πλείω κατορθοῦντες.

12. ὧ μάλιστα—lit. 'wherever especially', i.e. at any particular point where: so τί μάλιστα; 'what in particular?' The Latin use of *maxime* with *tum, cum*, etc. corresponds to this. The opt. and imperf. are *frequentative*.

13. *καὶ οἱ ὑποστρέφοντες*—‘and those who retired’: for the use of the article cf. ch. 46, 19, *τοὺς ἐλθόντας*: v. 5, *τούτοις ἐντυχὼν τοῖς κομιζομένοις*, etc. In the present passage many editions read *οἱ* demonstrative, as in ch. 68, 30. (See Jowett’s note; and Lidd. and Scott on *οἱ* and *δε*.)

14. *ἄνθρωποι κούφως τε*—two reasons are given for the success of the light troops; their equipment enabled them to elude the enemy, and the ground was in their favour. The first reason is expressed by *ἐσκευασμένοι* and *προλαμβάνοντες* in agreement with *ἄνθρωποι*, the second by the dat. *χωρίων τε χαλεπότητι κ.τ.λ.* It is therefore the *τε* after *χωρίων* which corresponds to *κούφως τε*. It is however possible to take *τε* and *καὶ* as merely connecting *ἐσκευασμένοι* and *προλαμβάνοντες*.

ιβ. *προλαμβάνοντες τῆς φυγῆς*—‘getting the advantage in their flight’: vii. 80, *προῦλαβε πολλῶ*, ‘got far ahead’. *φυγῆς* is explained as a *partitive* genitive: so ch. 47, 17, *ἐπετάχυνον τῆς ὁδοῦ*, ‘quickened on their road’: Hdt. iii. 105, *προλαμβάνειν τῆς ὁδοῦ*.

15. *χωρίων τε χαλεπότητι*—‘and from difficulty of ground’: *χωρία*, various spots where a struggle took place.

16. *καὶ...ὄντων*—either this means ‘which also were’, or *καὶ* connects the dative *χαλεπότητι* with a gen. abs. *τραχέων ὄντων*. In the latter case the construction is confused between *χωρίων τε χαλεπότητι καὶ τραχύτητι* and *χωρίων τε χαλεπῶν καὶ τραχέων ὄντων*. A somewhat similar irregularity is noticed on ch. 9, 20.

CHAPTER XXXIV

2. *ἡκροβολίσαντο*—‘skirmished’: iii. 73, etc. The aor. implies that this skirmishing is now to be considered at an end.

3. *ἐπεκθεῖν*—‘to run out against’: used in v. 9 of a sally from Amphipolis. The variety of words used in these chapters for attacking an enemy is worthy of notice.

4. *γνόντες αὐτούς*—a long sentence loosely strung together, consisting chiefly of participial clauses in agreement with *οἱ ψιλοί*. The verb does not come till line 12.

5. *τῷ ἀμύνασθαι*—with *βραδυτέρους*, either ‘from defending themselves’, i.e. from keeping up the struggle so long; or, with var. lect. *ἀμύνεσθαι*, in defending themselves. The latter view gives the better sense in a similar passage, vii. 43, *ὅπως τῇ παρούσῃ ὁρμῇ μὴ βραδεῖς γέγωνται*.

ib. καὶ αὐτοὶ...ἐληφότες, 'and having themselves derived the greatest confidence'. τῇ ὄψει—lit. 'from their seeing', i.e. the sight of their overwhelming superiority in numbers: iii. 38, οὐ τὸ δρασθὲν πιστότερον ὄψει λαβόντες, 'from having seen it'.

7. ξυναθισμένοι—lit. 'having become more habituated to the enemy's no longer appearing equally formidable to them', i.e. having learned by now to dread their enemy less.

9. ἄξια τῆς προσδοκίας—'corresponding to their expectation': v. 60, οὐδὲν ἄξιον τῆς παρασκευῆς: so vi. 21, ἄξιον τῆς διανοίας.

10. δεδολωμένοι—'cowed', like slaves before their masters (Arnold): ii. 61, δουλοὶ τὸ φρόνημα. ὥς ἐπὶ Λακεδαιμονίους—'considering that they were going against Lacedaemonians': cf. note on ch. 2, 1.

12. ἀθρόοι—with ἐμβοήσαντες: ch. 112, 3, στρατὸν ἐμβοήσαντα ἀθρόον: ii. 92, ἀπὸ ἐνὸς κελεύσματος ἐμβοήσαντες.

17. ἐχώρει πολὺς ἄνω—'rose up in clouds'. τὸ πρὸ αὐτοῦ—'what was before one's self', τιwι or τινά being implied: ch. 62, 12, τὴν αὐτοῦ τινά σωτηρίαν προιδεῖν.

20. φερομένων—'pouring on them': Plat. *Rep.* 496 D, ἐν χειμῶνι κονιορτοῦ καὶ ζάλης ὑπὸ πνεύματος φερομένων. φέρεσθαι often=to move, as of the heavenly bodies, *ib.* 529 D: Cic. *Acad.* ii. 26. 82, sol tanta incitatione fertur: so ἡ φορά, motion, Ar. *Eth. Nic.* x. 3 (4). 3.

ib. τό τε ἔργον χαλεπὸν—'so now the struggle began to go hard with the Lacedaemonians': cf. ch. 25, 42, χαλεπῶς ἀπεχώρησαν. καθίστατο—stronger than ἐγίνετο, as implying a more fixed result: cf. ch. 26, 29, καθεστήκει.

21. οὔτε—the next τε corresponds to this. οἱ πῖλα—'felt cuirasses', or according to others 'felt helmets'. ἔστεγον—'were proof against'; στέγω in this sense='to keep out': ii. 94, νῆες οὐδὲν στέγουσαι, of leaky vessels.

22. ἐναποκέκλαστο—the broken spears were sticking in their cuirasses and shields, and impeding their movements. βαλλομένων—gen. abs. 'as they got hit'.

23. εἰχόν τε—'and they could do nothing with themselves', not knowing which way to turn, or how to act. Subordinate to this sentence and explanatory of it are the three following clauses introduced by μέν, δέ, and τε.

24. τῇ ὄψει—lit. 'in respect of seeing', as in line 6: iii. 112, οὐ καθορμμένους τῇ ὄψει.

26. παραγγελλόμενα—'orders': so ii. 11, etc.: v. 71, παρήγγελλεν, 'passed the word', or gave orders. κινδύνου...περιεστῶτος—'being surrounded by danger on every side': cf. note on περιεστός, ch. 10, 4. καθ' ὃ τι—'as to how', with ἀμυνομένους σωθῆναι.

CHAPTER XXXV

1. τέλος δέ—'but at last', an accusative used adverbially; sometimes in the middle of a sentence: ii. 100, ὥστε τέλος ἡσυχίαν ἦγον: cf. the adverbial use of ἀρχήν, 'to begin with'. τραυματιζομένων—imp., lit. 'were being wounded'.

2. ἐν τῷ αὐτῷ—'on the same ground'. ἀναστρέφεισθαι—lit. 'to move to and fro': vii. 44, ὁπλῖται οὐκ ὀλίγοι ἐν στενοχωρίᾳ ἀνεστρέφοντο: Matt xvii. 22, ἀναστρεφόμενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ. The Lacedaemonians suffered more from the missiles because their movements were confined within a small space.

ib. συγκλήσαντες—'closing up', or locking their shields together': v. 71, ἡ πυκνότης τῆς συγκλήσεως, 'locking up closely'. With the act. aor. is to be understood 'their shields' or 'their ranks': cf. note on ch. 32, 17, ἀντιτάξονται.

5. ἐνέδοσαν—'gave in' or 'gave ground', so ch. 37, 2, etc.: cf. ch. 19, 21. ὑποχωροῦντες ἐγκατελαμβάνοντο—'were caught in making their retreat,' or 'on the field' (cf. ἐγκατάληψιν v. 72 fin.).

9. μετὰ τῶν ταύτῃ—called μέρος τι οὐ πολὺ, ch. 31, 11. ταύτῃ—'at this point'.

11. περίοδον...εἶχον—'could not surround and hem them in from the strength of the position'. αὐτῶν—objective gen. with περίοδον and κύκλωσιν: so σφῶν, line 19. Words in ὥς have an active force; κύκλωσις, 'encircling', ἐλευθέρωσις, 'setting free', etc.: iii. 78, φοβούμενοι τὴν περικύκλωσιν, 'fearing that the foe would surround them'. οὐχ εἶχον—i.e. had not the power of effecting.

13. ὥσασθαι—cf. ch. 11, 15.

14. καὶ τῆς ἡμέρας—'and in fact for the greatest part of the day'. καὶ not uncommonly thus gives a further definition or explanation, sometimes even a correction, of what has gone before. It may then be translated by some such expression as 'in fact', 'that is to say', etc.; cf. ch. 33, 2, καὶ ὅπερ ἦν.

17. οἱ μὲν ἐξελάσασθαι—'the one to dislodge (the enemy) from the hill, the others to maintain their ground': vii. 5, ἐξελάσασθαι ἐκ τῆς χώρας.

CHAPTER XXXVI

1. ἀπέραντον—'when it proved endless'; sc. the struggle (τὸ ἔργον) or the matter generally.

3. ἄλλως ἔφη πονεῖν σφᾶς—'said they were wearying themselves to no purpose': i. 109, τὰ χρήματα ἄλλως ἀναλούτο. πονεῖν more commonly means 'to be in distress': i. 30, οἱ ξύμμαχοι ἐπόνουν: or 'to be hard pressed' in battle: ch. 96, 25, ἐπόνει τὸ εὐώνυμον.

id. σφᾶς—see note on ch. 9, 21. The Messenian said ἄλλως πονοῦμεν, which is thus represented in *oratio obliqua*. As the subject of πονεῖν is not identical with the subject of ἔφη, but much more extensive, the former is naturally put in the accusative; and this is no violation of the principle by which ἄλλως πονεῖ becomes in *orat. obliq.* ἄλλως ἔφη (αὐτὸς) πονεῖν: cf. Krüger on iii. 111, νομίσας καταπροδίδοσθαι σφᾶς, where he cites a large number of similar instances, e.g. vi. 49: vii. 4 and 48: viii. 32. (See however ch. 114, 31.)

6. δοκεῖν βιάσασθαι—'he was resolved to force the approach'. δοκῶ and δοκῶ μοι take an *aor.* or *present inf.* in the sense 'I have a mind to, am determined': Ar. *Av.* 671, ἐγὼ μὲν αὐτὴν καὶ φιλήσαι μοι δοκῶ, 'I mean to kiss her': id. *Vesp.* 177, τὸν δὲ ἐξάγειν δοκῶ: cf. Wayte's note on Plat. *Protag.* 340 A, δοκῶ μοι παρακαλεῖν. βιάσεσθαι (Cob.) is tempting.

7. ἐκ τοῦ ἀφανοῦς—so ch. 96, 24: i. 51, ἐπέπλεον ἐκ τοῦ ἀφανοῦς. ἐκ either means 'starting from where he could not be seen', like ii. 19, ὁρμήσαντες ἀπ' αὐτῆς, or is used adverbially with τοῦ ἀφανοῦς, meaning 'so as not to be seen': so ἐκ τοῦ φανεροῦ, ἐκ τοῦ προφανοῦς, etc.

8. κατὰ τὸ δέι παρείκον—the meaning is that he made his way as he could find a passage from place to place along the cliffs. κατὰ—'along, by way of', as in ch. 26, 33. παρείκον—'affording an opportunity or chance' of getting along: iii. 1, ὅπῃ παρείκει 'wherever a chance offered'. δέι—'from time to time', i.e. from point to point.

9. προσβαίνων—'making his approach': also in iii. 22: ch. 129, 24, etc. Some manuscripts have προβαίνων, 'advancing'.

14. ἐπέρρωσεν—'gave fresh confidence to': cf. note on ῥώμη, ch. 29, 10: in pass. vii. 17, πολλῷ μᾶλλον ἐπέρρωντο. ἐπὶ in comp. implies sequence, as in ἐπισκευάζω, to repair, ἐπιβιώω, to survive, ἐπιγαμέω, to marry a new wife: cf. ch. 38, 9. ἐφηρημένον.

16. **ξυμπτώματι**—a (rare) substantive from **ξυμπίπτω**, 'to fall out, happen' or 'to happen together'. It means therefore 'a chance' or 'coincidence of circumstances'. Dem. in *Dionys.* 1295, **ἀκούσιον σύμπτωμα**=an unavoidable mischance: Ar. *Rhet.* i. 9. 32 (where see Cope's note), **σύμπτωμα**= 'an accidental coincidence': as applied to disease it is our *symptom*. In ch. 68, 10, we have the verb **ξυνέπεσε**, 'it fell out at the same time'.

18. **ἐκεῖνοί τε...οὔτοί τε**—taken by the majority of editors as a parenthetical sentence. In some editions, however, there is no stop after **οὔτοί τε**, which is taken as nom. to **οὐκέτι ἀντείχον**. According to this latter view the words **οἱ Λακεδαιμόνιοι κ.τ.λ.** are by a change of construction left without a verb.

1b. **ἐκεῖνοι**—the Lacedaemonians at Thermopylae. **τῇ ἀτραπῷ**—'by the path', known to all Greeks: see Hdt. vii. 213, seq. **οὔτοί τε**—sc. **διεφθάρησαν**, though as a matter of fact they were not all slain but compelled to surrender.

20. **πολλοῖς τε**—two reasons for their giving ground, the one expressed by part. **μαχόμενοι**, the other by dat. **ἀσθενείᾳ**. **διὰ τὴν σιτοδείαν** gives the reason for **ἀσθενείᾳ**.

CHAPTER XXXVII

1. **γνοὺς...ὅτι**—followed, after an intervening clause, by the participial construction **διαφθαρησομένων**, as if **ὅτι** had not preceded: so v. 46, **εἰπεῖν τε ἐκέλευον ὅτι...ἤδη ἂν πεποιῆσθαι**. See Madvig, § 159 R. 4, for similar irregularities.

2. **ὅποσονοῦν**—'ever so little', lit. 'how much soever': vi. 56, **εἰ καὶ ὅποσοιοῦν τολμήσειαν**, 'if ever so few should make the venture': **οὔν** added to a rel. pronoun or adverb having the same force as the Latin *cumque*.

6. **ἐπικλασθεῖν τῇ γνώμῃ**—'they might be shaken in their resolution'. Here **γνώμη** is the 'determination' to resist to the last: in iii. 59 the same phrase is used of a 'fixed purpose' to do justice without mercy: in iii. 67 **ἐπικλασθῆναι** by itself means 'to be softened'. **τὰ ὅπλα παραδοῦναι**—explanatory of what the Athenians hoped for. Classen brackets these words, believing them to have been inserted from the following line.

8. **ἐκήρυξάν τε**—'so they made proclamation': ch. 4, 12. **εἰ βούλονται κ.τ.λ.**—sc. that they should do so: cf. ch. 30, 18: iii. 52, **προπέμπει κήρυκα λέγοντα εἰ βούλονται παραδοῦναι τὴν πόλιν**: v. 115, **ἐκήρυξαν εἰ τις βούλεται Ἀθηναίους λήξεσθαι**.

10. ὥστε βουλευῆσαι—‘on condition that the Athenians should decide’, lit. ‘so that’: ch. 46, 11, *ξυνέβησαν ὥστε*, ‘they made terms on condition that’: Xen. *Anab.* ii. 6. 6, *ἐξδὲν ῥαθυμεῖν, βούλεται πονεῖν ὥστε πολεμεῖν*, ‘when he might live at ease, he prefers labour provided he may be at war’.

ib. ἐκεῖνοι—the Athenians, though just spoken of, are called ἐκεῖνοι, ‘those yonder’, because in place and in interests alike they are remote from the Lacedaemonians, with whom this part of the sentence deals: iii. 52, *παραδοῦναι τὴν πόλιν τοῖς Λακεδαιμονίοις καὶ δικασταῖς ἐκεῖνοις χρῆσασθαι*: ii. 11, *ὅταν ἐν τῇ γῇ ὀρώσιν ἡμᾶς δηρουντάς τε καὶ τὰ κείνων φθείροντας*, ‘when (the Athenians) once see us in their country ravaging and wasting the possessions of our enemies yonder’, i.e. of the Athenians. So in the orators a person just named is often called ἐκεῖνος, when not present in the court or immediately concerned in the case: *ille* is similarly used.

The following are instances of the Thucydidean use of this pronoun: i. 132, *παιδικά ποτε ὦν αὐτοῦ καὶ πιστότατος ἐκείνῳ*, where both αὐτοῦ and ἐκείνῳ refer to Pausanias (see Shilleto’s note for parallels): ii. 7, *Λακεδαιμονίοις... τοῖς τὰ κείνων* (sc. τῶν Λακεδαιμονίων) *ἐλομένοις*: viii. 45, *ὡς οἱ Χίοι... ἀξιοῦσι... ἄλλους ὑπὲρ τῆς ἐκείνων* (sc. τῶν Χίων) *ἐλευθερίας κινδυνεύειν*.

CHAPTER XXXVIII

2. παρήκαν—‘dropped’, or ‘lowered’, shewing that they ceased to resist: so Hdt. iii. 128, *μετήκαν τὰς αἰχμὰς*, ‘dropped their spears’, or ‘lowered their spear points’, in token of submission. οἱ πλείστοι—‘for the most part’; partial apposition; see note on ch. 6, 4.

3. δηλοῦντες προσίσθαι—δηλῶ is commonly followed by a participle, but here by the infin., to avoid the concurrence of two participles: so ch. 47, 8, *κατάδηλοι ὄντες... μὴ ἂν βούλεσθαι. προσίσθαι*—‘to accept, approve of’, with acc.: so ch. 108, 26, *μὴ προσίενται*. The literal meaning is ‘to take, draw to oneself’, hence ‘to admit, adopt’. It is also used with nom. of thing and acc. of person, meaning, ‘to bring over, attract’: Ar. *Eq.* 359, *ἐν δ’ οὐ προσίεται με*, ‘one thing pleases me not’: Hdt. i. 48, *οὐδὲν προσίετό μιν*. ‘With this, and the former signf., may be compared the double idiom, *I like it not, —it likes me not*’ (Lidd. and Scott).

6. ἐκείνων—‘on the part of the Lacedaemonians’.

8. τοῦ δὲ μετ’ αὐτόν—with ἐφηρημένου, ‘the officer who had been chosen to succeed after him’. So when the first and second in command had fallen at Olpae the leadership devolved

on Menedaeus (iii. 109). ἐφηρημένον is the *pluperfect* participle, the appointment having been made beforehand in view of a possible future contingency: for ἐπί in comp. implying sequence, see note on ch. 36, 14. For the position of the words cf. note on ch. 5, 10.

11. εἴ τι ἐκείνοι πάσχοιεν—'if anything should befall them' a frequent euphemism, meaning if they should fall=*si quid illis accidisset* (Suetonius uses *evenio* in the same way): cf. Ar. *Vesp.* 385, ἦν τι πάθω 'γώ: Eur. *Iph. T.* 753, ἦν τι ναῦς πάθῃ: Dem. *Lept.* 472, ἐάν τι συμβῇ ποτέ. The *opt.* with εἰ in *orat. obliqua* in a sentence referring to past time, often represents ἦν with *subj.* in *orat. directa* in a sentence referring to present time (Madvig, § 132 a).

12. διακηρυκέσασθαι—'to send a message across': like διαπλεύσας, line 17: διεβίβαζον, ch. 8, 46. In such words the mid. voice is used of those who *employ* the herald or *get* the message sent.

14. ἐκείνων μὲν—i.e. of the Lacedaemonians; put first in the sentence for emphasis, in construction governed by οὐδένα. ἀφέντων—sc. τῶν Ἀθηναίων, 'the Athenians allowing no Lacedaemonians (to pass over)'.

17. ὁ τελευταῖος διαπλεύσας...ἀνὴρ—'the messenger who crossed last'. All the words between the article and the substantive form the epithet of ἀνὴρ, while τελευταῖος especially belongs to and qualifies διαπλεύσας: so ch. 8, 49, οἱ τελευταῖοι (sc. διαβάντες) καὶ ἐγκαταληφθέντες.

19. ὅτι—not uncommonly introduces the actual words: v. 10, λέγει ὅτι, οἱ ἄνδρες ἡμᾶς οὐ μένουσι. This is a well-known usage in New Testament Greek.

20. μηδὲν αἰσχρὸν ποιοῦντας—'provided you do nothing dishonourable'. Possibly implying, as the scholiast says, that death was more noble than surrender: at any rate thrusting all possible responsibility on their unfortunate countrymen.

26. διεσκευάζοντο—this verb is only found here in Thucydides, who elsewhere prefers παρασκευάζομαι. The preposition probably denotes the different arrangements of the Athenians for *disposing* their force or *distributing* their prisoners, as in the following διεδίδosan.

28. διεκομίσαντο—κομίζομαι is the word commonly used for recovering or obtaining the restoration of the bodies of the slain: compounded with διά it means 'conveyed across to themselves' or 'got conveyed across': so in i. 89 it is used of the bringing back of the women and children to Athens from Salamis, where they had been placed during the Persian invasion.

81. τοσοῦδε—'the following number'; see note on τοιόδε, ch. 9, 29. ὀκτὼ ἀποδέοντες τριακόσιοι—'three hundred all but eight', lit. 'failing, falling short of eight'. ὀκτὼ is genitive: ii. 13, τριακοσίων ἀποδέοντα μύρια = 9700.

36. σταδία—'standing, hand to hand': Hom. *Il.* xiii. 314, σταδίῃ ὑσμίνῃ, 'close fight': so ἐν σταδίῃ alone, *ib.* 514, etc.: cf. vii. 81, οὐ ξυσταδὸν μάχαις ἐχρῶντο, 'they did not fight pitched battles'.

CHAPTER XXXIX

1. χρόνος δὲ ὁ ξύμπας—the same order is found i. 1, κίνησις γὰρ αὕτη μεγίστη ἐγένετο, the substantive being put first in such instances in order to shew at once what the sentence is about. ἐγένετο—'amounted to': see note on 9, 12.

5. ἀπῆσαν—'were away' a correction of Cobet's for ἀπῆσαν 'went away', the proper form of writing which is ἀπῆσαν (*Nov. Lect.* p. 346): the same correction is made ch. 42, 20.

6. τοῖς ἐσπλέουσι—neuter, 'by the provisions thrown in': ch. 27, 3, σίτος ἐσπλεῖ. The Athenians had a blockading squadron at Salamis, ii. 93, τοῦ μὴ ἐσπλεῖν Μεγαρεῦσι μηδ' ἐκπλεῖν μηδέν, 'to prevent imports or exports'.

8. ἐγκατελήφθη—i.e. were found in the island on its capture: note on ch. 8, 49.

9. ἢ πρὸς τὴν ἐξουσίαν—'than he might have done'; lit. 'than (was possible) looking at, having regard to, his ability'.

12. μανιώδης—this refers to the mad and reckless manner in which Cleon asserted that *he* would perform a dangerous military enterprise in a given time. There was nothing insane in the attempt itself. Plutarch (*Nic.* ch. 7) says that the Athenians were wont to indulge Cleon's κουφότης and μανία. He shewed no μανία in carrying out his undertaking, but succeeded (*ib.* ch. 8) τύχῃ χρησάμενος ἀγαθῇ καὶ στρατηγήσας ἄριστα μετὰ Δημοσθένους.

13. ἀπέβη—'was fulfilled, came off': iii. 26, οὐδὲν ἀπέβαινεν αὐτοῖς ὡν προσεδέχοντο, 'none of their expectations were realized': iii. 93, παρὰ δόξαν αὐτοῖς ἀπέβη: ch. 104, 11, οὐδὲν ἀπέβαινεν. ἀπὸ thus used in composition signifies a result corresponding to what goes before; thus ἀποδίδωμι often = to give in the proper quarter, e.g. to deliver a letter, to pay due honour, etc.

14. ὑπέστη—‘undertook’; the lit. meaning of ὑφίσταμαι in this sense being to *place oneself under an engagement*: viii. 29, ὥσπερ ὑπέστη: Hom. *Il.* iv. 267, ὡς ὑπέστην: also with inf. and with acc.

CHAPTER XL

5. ἤξιουν—‘expected’, lit. ‘thought it worthy of them’: i. 136, οὐκ ἀξιοῖ φεύγοντα τιμωρεῖσθαι, ‘he calls on him not to avenge himself on an exile’: iii. 44, οὐκ ἀξιῶ ὑμᾶς τὸ χρήσιμον ἀπώσασθαι, ‘I would not have you reject’. In such instances the negative is placed as with οὐ φημι = *I deny or refuse*: i. 28, πόλεμον δὲ οὐκ εἶων ποιεῖν, ‘they urged them not to make war’

6. ἀπιστοῦντές τε—this nominative has no verb, the construction being altered after the introduction of the clause with gen. abs. τινός ἐρομένου.

9. δι’ ἀχθηδόνα—‘for the sake of annoyance’, i.e. in order to insult or mortify. διὰ with acc. usually means ‘in consequence of’; sometimes however it is used, like ἐνεκα, of the object or purpose; ii. 89, διὰ τὴν σφετέραν δόξαν, ‘for the sake of their honour’: ch. 102, 20, διὰ τὸ περιέχειν αὐτήν, ‘for the sake of enclosing it’: v. 53, διὰ τοῦ θύματος τὴν ἐσπραξιν, ‘for the sake of exacting payment of the sacrifice’: so Plat. *Rep.* 524 c, διὰ τὴν τούτου σαφήνειαν, ‘for the sake of making this clear’: Dem. *Boeot.* 1004, δι’ ἐπήρειαν, ‘for spite’: Ar. *Eth. Nic.* iv. 3 (8). 31, δι’ ὕβριν.

10. καλοὶ κάγαθοί—‘A title’, says Arnold, ‘corresponding, in the union which is expressed of personal qualities with a certain superiority of birth and condition more nearly with our word *gentleman* than with any other. The Spartans prided themselves on being all καλοὶ κάγαθοί; and the question, put probably by a democratical seaman, was intended to sneer at once at the pretension and the name’. The term is only found here and viii. 48 (also as a quotation): see Neil, Ar. *Eg. Ap.* ii.

11. ἄτρακτος—a word meaning some kind of reed, or thorn, and thence applied to anything made thereof. In prose it means a *spindle*, and is used by the poets for an *arrow*. Probably the Laconians used the word in the latter sense; though some suppose that the heavy-armed soldier called darts and arrows *spindles* in contempt.

13. ὁ ἐντυγχάνων—διεφθείρο—Classen takes ἐντυγχάνων absolutely, ‘he who came in the way, he who chanced’, governing τοῖς τε λίθοις καὶ τοξεύμασι by διεφθείρο. For this use of ἐντυγχάνω cf. ch. 132, 20, τοῖς ἐντυχοῦσιν ἐπιτρέπειν. Here

however the run of the words seems to connect *ἐντυχάνων* with what follows. Thucydides in fact often adopts such an order that the intermediate words may be governed either by what precedes or what follows, or may indeed depend upon both; cf. ch. 17, 10. Note the force of the imperfect tense in *ἐντυχάνων* and *διεφθείρετο*, 'he who (from time to time) came in the way was slain (on each occasion)'.

CHAPTER XLI

1. *ἐβούλευσαν*—'resolved'; see note on ch. 15, 4.

3. *μέχρι οὗ*—with subjunctive without *ἄν*: ch. 16, 19.

7. *ὡς ἐς πατρίδα ταύτην*—lit., 'as into their native country in this', = *ἐς ταύτην ὡς (ἐς) πατρίδα*. In prose *οὗτος* without the article is always predicative in force: *ἔχων τοῦτο ἐπίγραμμα* 'having this as an inscription', not 'having this inscription'.

ιδ. *ἔστι γὰρ ἡ Πύλος κ.τ.λ.*—nearly similar words are used in ch. 3, 15, where we have the reasons for which Demosthenes wished to occupy Pylos.

9. *ἐληίζοντο*—Classen reads *ἐληίζοντο* instead of *ἐλήϊζόν τε*, on the ground that the word, which occurs six times in Thucydides, should always be in the middle voice: so iii. 85, *ἐληίζοντο τοὺς ἐν τῇ νήσῳ καὶ πολλὰ ἐβλαπτον*.

13. *καὶ φοβούμενοι*—'fearing lest they should have some of the institutions in the land still further revolutionized'; fearing, that is, a new insurrection of the Helots, or some other rising against their aristocratic rule: cf. ch. 55, 8, *φοβούμενοι μὴ σφίσι νεώτερόν τι γένηται τῶν περὶ τὴν κατάστασιν*, 'relating to their constitution'.

16. *ἐνδηλοὶ εἶναι*—sc. *οὐ ῥαδίως φέροντες*, 'to betray their uneasiness': ii. 64, *μὴ ἐνδηλοὶ ἔστε βαρυνόμενοι*, 'do not shew your distress'.

19. *φοιτῶντων*—'though they often came': for gen. abs. see ch. 3, 8.

CHAPTER XLII

The Athenians, in the warlike and hopeful temper caused by their success at Pylos, now begin a series of attempts to occupy points on the enemy's coast. The command is taken by Nicias, who was both encouraged to action and incited to rivalry by the glory which Cleon had gained.

1. *εὐθύς*—with *μετὰ ταῦτα*: i. 56, *μετὰ ταῦτα δ' εὐθύς*.

4. ἐν ἱππαγωγαῖς ναυσί—'in horse-transport'; first mentioned by Thuc. in 430, when they were made by the Athenians out of old ships (ii. 56): ἱππαγωγὰ πλοῖα were used by the invading Persians under Xerxes (Hdt. vii. 79). Aristophanes, lauding the services of the cavalry in this expedition to Corinth, says of the horses (*Eg.* 599), εἰς τὰς ἱππαγωγοὺς εἰσεπήδων ἀνδρικῶς.

8. πλέοντες—'in their voyage', imperf. part., as in ch. 3, 1, referring to the progress of the whole enterprise: the aor. ἔσχον denotes the first operation attempted. ἅμα ἔω goes with ἔσχον: if it referred to the departure from Athens πλεύσαντες would be required.

ib. μεταξύ Χερσονήσου καὶ 'Ρείτου—see the map in Arnold's edition. The Chersonesus, or peninsula, was a promontory formed by a low ridge of mount Oneion, which intercepted the view between Cenchreae and the beach where the Athenians landed. Rheitus, 'the beck', was not quite two miles to the south.

10. τὸ πάλαι—at the time of the Dorian conquest of Peloponnesus, known as 'the return of the Heraclidae'. The legend is that the Dorians under Aletes reduced Corinth by incessant attacks, expelled the Aeolian dynasty of Sisyphus, and became thenceforth the dominant race. ἰδρυέντες—'having established themselves', with πρὸς: so i. 131, ἐς Κολωνὰς ἰδρυθεῖς.

12. ἐπ' αὐτοῦ—note the demonstrative form of the second clause in a relative sentence.

14. κατέσχον—so κατασχόντες, ch. 54, 1; 57, 13.

16. ὁ δὲ Ἴσθμός ἐκκοσι—reckoning to the extreme south of the isthmus where Cenchreae stands.

17. ἐκ πλείονος—'from some time back': ch. 103, 15, ἐπραξάν τε ἐκ πλείονος: so v. 82: viii. 88. The order of the sentence will admit of taking ἐκ πλείονος either with the words which follow it or with those which go before, while in sense either connexion is right. Timely warning enabled the Corinthians to take timely precautions. τῶν ἔξω Ἴσθμοῦ—i. e. those on the north towards Megara, who had their own coast to watch. Note the absence of the article with Ἴσθμοῦ: cf. ch. 18, 11 note.

20. ἀπήσαν—a correction for ἀπῆσαν: cf. ch. 39, 5. Poppo retains ἀπῆσαν ἐν as being equivalent to ἀπῆλθον καὶ ἀπήσαν ἐν.

22. νυκτὸς καταπλεύσαντες—the Athenians made the coast (κατά) while it was still night, and landed at daybreak, line 8. τὸ σημεῖα—if it was still night these were fire-signals raised by

the watchers on the coast: so ii. 94 and iii. 22, *φρυκτοὶ ἤρουντο πολέμιοι*: iii. 80, *ἐφρυκτωρήθησαν ἐξήκοντα νῆες*: cf. ch. 111, 4. *σημεῖα ἤρθη* is used i. 49; i. 63; vii. 34, of a signal for battle: and viii. 95 of a signal for embarkation.

24. *Κεχχρειᾷ*—sing. as in ch. 44, 16: viii. 10 etc. *Κεχχρεῖαι*. *ἦν ἄρα*—cf. ch. 8, 24.

CHAPTER XLIII

3. *ἦλθεν ἐπὶ*—‘advance upon’; not in a hostile sense.

5. *τοῖς ἄλλοις*—‘with the rest’, sc. under his command: dat. of the force *with which* the attack was made, a regular and common construction: cf. ch. 42, 3: Madvig, § 42.

ib. *ξυνέβαλλεν*—‘was to encounter’ the enemy, or ‘went on to encounter’: the imp. is read by most editors on good manuscript authority; Arnold has *ξυνέβαλε*.

7. *ἔπειτα δέ*—‘in the second place’, corresponding to *πρῶτον μὲν*. In this connexion Thucydides uses *ἔπειτα* either with or without *δέ*, while other Attic writers usually omit *δέ*: cf. ch. 44, 1, *χρόνον μὲν οὖν πολὺν...ἔπειτα*.

9. *ἐν χειρὶ πᾶσα*—‘hand to hand throughout’: vi. 70, *γενομένης ἐν χειρὶ τῆς μάχης*: cf. ch. 33, 6, *ἐς χεῖρας ἐλθεῖν*: cf. ch. 96, 9. *ἑώσαντο*—‘repulsed’, lit. ‘drove from themselves’: so ch. 96, 22: in ch. 11, 15, and 35, 13, it is used of assailants forcing their way.

13. *αἰμασίαν*—a stone wall or fence, the usual meaning of the word. *τοῖς λίθοις*—the stones of which the wall was made *λογάδην*: cf. note on ch. 4, 7.

17. *τῷ εὐωνύμῳ κέρει ἐαυτῶν*—the position of *ἐαυτῶν* is to be observed. It is admissible because of the epithet *εὐωνύμῳ* standing where it does: otherwise *τὸ ἐαυτῶν κέρας* is the right order: cf. note on ch. 5, 10.

20. *ἀνέστρεψαν*—‘wheeled round’: the only instance of the active used intransitively by Thucydides: in ii. 49 it is trans.: the middle is found in a somewhat different sense, ch. 35, 2, etc.

23. *κατὰ τὸ εὐώνυμον*—‘opposed to’: v. 71, *κατὰ τὸ τῶν ἐναντίων εὐώνυμον*.

24. *ἤλπιζον...παραύσαι*—‘they expected the enemy would make an attempt towards the village of Solygeia’: cf. note on ch. 25, 48, *κατὰ τὸν λιμένα ἐπέλρων*.

CHAPTER XLIV

3. *ξυμμαχόμενοι*—pred. 'by fighting with them', i.e. their help was of service in the action.

6. *ἔθεντο τὰ ὅπλα*—'halted', or 'took up their position'. The literal meaning of the phrase *τίθεσθαι τὰ ὅπλα* is to ground, or put down one's arms, the Greeks being accustomed to lay down their shields and spears when they halted for any time, for instance to listen to an address from their commanders. The converse expression is *ἀναλαμβάνειν τὰ ὅπλα* (ch. 130, 19: Hdt. vi. 78: Xen. *Hel.* ii. 4, 19, etc.). From the idea of taking up a position thus implied, the phrase *τίθεσθαι τὰ ὅπλα* is often used, as in the present passage, when the idea of actually putting down the arms would be out of place. Thus the Thebans, after making their way by surprise into Plataeae, established themselves in the public place (*θέμενοι ἐς τὴν ἀγορὰν τὰ ὅπλα*), and made proclamation for any one who chose *τίθεσθαι παρ' αὐτοῦς τὰ ὅπλα* i.e. to join them (ii. 2). So *τὰ ὅπλα* is used for the camp or position occupied by troops i. 111; iii. 1. Such phrases are especially common in the military language of Xenophon; see Shilleto on ii. 2.

8. *οἱ πλείστοι...ἀπέθανον*—i.e. their chief loss was at this point. *οἱ πλείστοι* must mean the greater part of *those who fell*, not of their whole force, for we see afterwards that their total loss only amounted to 212: so vii. 30, *ἀποκτείνουσιν αὐτῶν ἐν τῇ ἐκβάσει τοὺς πλείστους*, where the total loss was 250 out of 1300. Classen takes the meaning to be that the greater part of the Corinthians on the right wing were slain, their allies escaping better.

10. *κατὰ δίωξιν πολλήν*—'hard pressed', with *φυγῆς γενομένης*.

20. *οἱ ἐκ τῆς πόλεως πρεσβύτεροι*—cf. ch. 8, 1, *τῶν ἐκ τῆς Ἀττικῆς*. The *πρεσβύτεροι* had remained to guard the city.

26. *ἐγκατέλιπον*—'left on the field', more commonly used of leaving a garrison etc. in a town, as in ch. 25, 51.

28. *ἐπικηρυκευσάμενοι...ἀνέλιοντο*—asking leave to remove the dead was an admission of defeat, which is also implied by the use of *ἐπικηρυκεύεσθαι*. Thus Plutarch (*Nic.* ch. 6) says that Nicias preferred to sacrifice his victory and his glory rather than leave two Athenian citizens unburied.

CHAPTER XLV

8. *Μεθώνην*—'the place is now called *Μέθωνα*, as the name is written by Pausanias and by Strabo, with this remark on

the part of the latter, that in *some* copies of Thucydides it was written Μεθώνη, like the town so called in Macedonia. As the Macedonian town was the more famous, the reading Μεθώνη probably prevailed more and more, and is now found in every ms. of Thucydides at present in existence' (Arnold).

9. ἀπολαβόντες—'cutting off' from the mainland by a wall and trench. We are told (i. 7) that the maritime Greeks thus established themselves on peninsulas (τὰς ἰσθμοὺς ἀπελάμβανον) for the sake of security and convenience. The peninsula of Methana, which is of considerable size, is connected with the mainland by a very narrow neck.

10. ἐν ᾧ—i.e. on the isthmus or neck itself; but perhaps ἐν ᾗ should be read, in agreement with χερσονήσου: cf. Classen's critical note. Pausanias (ii. 34) applies the term ἰσθμός to the whole peninsula when he says τῆς Τροιζηνίας γῆς ἐστὶν ἰσθμός ἐπὶ πολλῷ διέχων ἐς θάλασσαν, ἐν δὲ αὐτῷ πᾶσιμα οὐ μέγα ἐπὶ θαλάσῃ Μέθανα.

11. τὸν ἔπειτα χρόνον—till the peace concluded in 421. In v. 18 we find Methone named as one of the places which the Athenians agreed to give up.

CHAPTER XLVI

1. χρόνον ὃν—so edited by Poppo and others as being in accordance with other passages, such as iii. 18, κατὰ τὸν αὐτὸν χρόνον ὃν οἱ Λακεδαιμόνιοι περὶ τὸν ἰσθμὸν ἦσαν, and as best accounting for the variation of reading here found. Others have καθ' ὃν: while the manuscript authority is in favour of omitting ὃν, and reading ταῦτα ἐγένετο, καί.... In this last case we have καί connecting two statements of time, as is very common in New Testament Greek, e.g. Mk. xv. 25, ἥν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν. So in Thuc. we have, iii. 110, τῷ δὲ Δημοσθένει ἀγγέλλεται...καὶ πέμπει: cf. Soph. Phil. 355, ἥν δ' ἡμαρ δεῦτερον...καὶ κατηγόμεν. In the present passage ὃν might have been omitted by a copyist from confusion with the last syllable of χρόνον and καθ' ὃν subsequently added as an explanatory gloss.

6. τῆς Ἰστώνης—*subjective* gen., as we say the city of London. Thucydides elsewhere uses the appositional construction, as iii. 85, ἐς τὸ δρος τὴν Ἰστώνην: so line 14. τότε, lit. 'at that time', refers to the events described in iii. 85, and may be rendered 'as we have related': viii. 20, καταδιωχθεῖσαι τότε.

9. προσβαλόντες—'having made their assault', without a following case. τὸ τεῖχισμα—called τεῖχος iii. 85, a fortified position on Istone, held by 600 men.

11. *ξυνέβησαν ὥστε*—cf. ch. 37, 10: *infr.* line 16.

15. *μέχρι οὗ*—cf. ch. 41, 3, note. *ἄν*—for *ἐάν*, rarely used by Thucydides, though *ἦν* is common. Possibly *ὥστ' ἐάν* should be read. *λελύσθαι*—ch. 16, 18.

17. *οἱ τοῦ δήμου προστάται*—so iii. 75: cf. ch. 66, 12, of Megara. The term appears to be a general one, sometimes implying a particular office and sometimes not: vid. Arnold on vi. 35.

19. *τοὺς ἐλθόντας*—‘those who were sent’. Poppo suggests *αὐτοὺς ἐλθόντας*, certainly a more usual form of expression: see however the note on *καὶ οἱ ὑποστρέφοντες*, ch. 33, 13.

20. *πείθουσι...ἐτοιμάσειν*—there is a slight irregularity in this sentence. The clause with *πείθουσι* is lost sight of after the introduction of the participial clause *ὑποπέμψαντες φίλους*, and *ὅτι κράτιστον εἶη* depends upon *λέγειν*.

ib. *τινὰς ὀλίγους*—‘some few’: i. 63, *ὀλίγους μὲν τινὰς ἀποβαλὼν*. It was stipulated that *any* attempt at escape ended the treaty. *κατ' εὖνοιαν δὴ*—ch. 23, 8. *ὅτι...εἶη...ἐτοιμάσειν*—*ὅτι* only affects the former clause, the construction changing with the change of subject; so i. 87, *εἶπον ὅτι δοκοῖεν...*, *βούλεσθαι δέ*. It is not however quite clear whether *αὐτοί* refers to the democratic leaders, the subject of *πείθουσι*, or to *φίλοι*, the subject of *λέγειν*.

CHAPTER XLVII

1. *ὥς δὲ ἐπεισαν...ἐλήφθησαν*—the change of subject in this sentence is noticeable: for *μηχανησαμένων*, gen. abs. without subject expressed, see ch. 3, 8. *ἔλλυντο...παρεδέδοντο*, for the force of the pluperfect, see Arnold's note quoted on ch. 13, 2: ‘*παρεδέδοντο* must be taken with *παραλαβόντες...καθεῖρξαν*, a few lines below, as if the sentence ran—you are now to suppose the treaty broken, and the prisoners delivered up to the Corcyreans. Upon their having been so delivered, the Corcyreans took them, etc.’

4. *ξυνελάβοντο*—parenthetical, ‘helped, contributed to’, with the partitive gen. like *ξυναράμενοι*, ch. 10, 1: Hdt. iii. 49, *συνελάβοντο τοῦ στρατεύματος*, ‘took part in’. The subject of this sentence is *οἱ στρατηγοὶ κατὰ δῆλοι ὄντες, κ.τ.λ.*, ‘the obvious fact that the Athenian commanders would not wish’; the predicate having the same force as in ch. 5, 5, *ὁ στρατὸς ἐτι ἐν ταῖς Ἀθήναις ὦν*. Thucydides does not assert that the Athenians were in the plot; though it seems plain that they made no effort to save the captives.

5. ἀκριβῆ—the strict force of this word is ‘exact, complete in its details’. The meaning is that the πρόφασις, ‘ground, or reason’ for escaping, urged on the captives was made fully convincing by the known feelings of the Athenians; so Poppo, Krüger, etc., in agreement with the Scholiast. Arnold however takes πρόφασις as ‘the pretence for killing them’ and ἀκριβής as ‘going to the very letter of the bond’.

8. μὴ ἂν βούλεσθαι—such phrases as δῆλός εἰμι usually take a participial construction; and possibly καταδηλοῦντες should be read: see however note on ch. 38, 3, δηλοῦντες προσίεσθαι.

10. προσποιῆσαι—‘to add, attach’: lit. ii. 2, τὴν πόλιν Θηβαίοις προσποιῆσαι, ‘to make over the city’: so i. 55. The word is more common in the middle, meaning to win or claim for one’s self.

11. παραλαβόντες—corresponds to παρεδέδοντο line 3: παραλαμβάνω = *traditum accipere*: cf. v. 95, where it is used of a traditional policy.

12. καθεῖρξαν—so in all mss. Classen however reads κατεῖρξαν, on the ground that this is the form found elsewhere in Thucydides, and that he also invariably uses ἀπείργω. Buttmann considered that εἰργω meant to shut out, εἰργω to shut in. Poppo says the word having here the literal force of ‘shutting in’ is properly written with θ. It is to be observed that the other instances of κατεῖργω in Thuc. are metaphorical in meaning and in the pres. or imp. tense, e.g. vi. 6, κατεῖργον αὐτοὺς τῷ πολέμῳ. For ἐς cf. ch. 57, 10, ἐς τὸ τεῖχος κατακλῆσθαι: and note on αὐτόσε ch. 1, 20. Dem. *de Cor.* 258, has ἐν ἀκίσκῳ καθεῖρξας.

13. κατὰ ἑκοσιν—ch. 10, 19. εἶπον... ἔδοι—frequentative, like εἶπον δέοι ch. 4, 9. τῆς ὁδοῦ—partitive gen., like τῆς φυγῆς ch. 33, 15. προσιώντας—‘coming up’ to receive the blows of the executioners; there is no manuscript authority for the suggested alteration προιόντας, though such words might easily be confused.

CHAPTER XLVIII

2. ἐς μὲν ἄνδρας ἑξήκοντα—‘to the number of’; these words form the object of ἐξαγαγόντες: so ch. 80, 18, προκρίναντες ἐς δισχιλίους: as subject, iii. 20, ἐς ἄνδρας διακοσίους καὶ ἑκοσι ἐνέμειναν.

5. μεταστήσοντάς ποι ἄλλοσε—‘in order to remove them elsewhere’. The fut. participle is a correction for μεταστήσαντας, to retain which necessitates taking ποι ἄλλοσε with ἀγειν: the enclitic more naturally belongs to the word which it follows, while ἀγειν corresponds to the preceding ἐξαγαγόντες.

7. σφᾶς...αὐτοὺς—the former of these words is governed by διαφθεῖρειν, of which αὐτοὺς is the subject; ‘kill us yourselves’, is the appeal which the captives make to the Athenians.

9. οὐδ’ ἐσιέναι...οὐδένα—the inf. follows περιόψεσθαι, as in v. 29: i. 35, προσλαβεῖν περιόψεσθε. κατὰ δύναμιν—‘to the best of their power’, οὐ περιόψεσθαι being equivalent to ‘will prevent’: so i. 53, οὐ περιοψόμεθα κατὰ τὸ δυνατόν.

10. κατὰ μὲν τὰς θύρας—cf. note, ch. 25, 48. οὐδ’ αὐτοί—lit. ‘neither themselves’, i.e. they had no more intention of entering than the prisoners had of letting them in. οὐδέ means ‘also not’, as in this sentence, more commonly than ‘not even’.

13. τὴν ὀροφὴν—so iii. 68, ὀροφαῖς ἐχρήσαντο: but i. 134, τὸν ὀροφον. τῷ κεράμῳ—‘with the tiling’: so ii. 4, λίθοις τε καὶ κεράμῳ βαλλόντων.

14. καὶ ἅμα...διέφθειρον—the rest of the sentence, as far as ἀπαγχόμενοι, describes the ways in which the captives destroyed themselves. It has two main divisions, ολοτοὺς τε... καθιέντες and καὶ...ἀπαγχόμενοι, the latter being again divided into two clauses of somewhat different construction. The imperfect participles καθιέντες and ἀπαγχόμενοι denote what went on during the night, while the concluding aor. διεφθάρησαν regards the work of death as ended and complete.

16. ἐς τὰς σφαγὰς—‘into their throats’. σφαγή is the spot where the victim is struck for sacrifice: Eur. Or. 291, τεκούσης ἐς σφαγὰς ὤσαι ξίφος.

17. ἐκ κλινῶν τινῶν...ἀπαγχόμενοι—they strangled themselves either with bed girths or with strips of their garments. ἐκ κλινῶν goes with τοῖς σπάρτοις alone, which is governed by ἀπαγχόμενοι. In the next clause instead of another dative of the instrument we have the active construction παραιρήματα ποιοῦντες, which must be rendered ‘with strips made’. This use of the act. participle is a common way of varying the construction in the concluding clause of the sentence: Dem. Lept. 496, καὶ τοιοῦτους τινὰς ἐξελεγμένοι, ‘and such specimens’: Eur. El. 496, ταλάρων τ’ ἐξελὼν τυρεύματα, ‘and cheeses taken from their baskets’.

19. παντὶ τε τρόπῳ—‘and so in every fashion’. τε is not found in the mss. but is inserted by Poppo. We have in this book frequent instances of its use in summing up and concluding an account, e.g. ch. 4, 12. If τε be not read, διεφθάρησαν is redundant, being added as if there had been no such main verb as διέφθειρον.

20. ἐπεγένετο τῷ παθήματι—‘closed on the scene’: ch. 25, 9.

23. *φορμηδόν*—‘like matting’, some lengthways, some across: ii. 75, *φορμηδόν τιθέντες*: so Hdt. ii. 96, *πλωθηδόν*, ‘brick-fashion’.

25. *ἡνδραποδίσαντο*—‘enslaved’: the middle, as Classen points out, possibly implying that the Corcyreans kept them in their own service. In all other passages Thuc. uses the active to describe the selling of captives, e.g. v. 32, *παῖδας δὲ καὶ γυναῖκας ἡνδραπόδισαν*.

27. *ἡ στάσις πολλὴ γενομένη*—an English writer would have said, ‘this was the end of this great struggle’, but in Greek an accessory idea, as in this case of the height to which faction rose, is not as a rule expressed by an epithet but thrown into a predicative form.

ib. *στάσις*—the word used throughout of the Corcyrean revolution: so iii. 76, *οἱ Κερκυραῖοι ἐστασίαζον*. It is applied to any struggle between men of the same blood, even if rising to the importance of a civil war: thus in ch. 61, 6, to the war in Sicily.

28. *ἐτελεύτησεν ἐς τοῦτο*—so iii. 104, *ἐτελεύτα ἐς τὰδε τὰ ἔτη*, ‘ended with these verses’: cf. i. 51, *ἡ ναυμαχία ἐτελεύτα ἐς νύκτα*, i.e. lasted till night and then ended: iii. 108, *ἡ μάχη ἐτελεύτα ἕως ὀψέ*. There is a similar use of *μέχρι* in i. 71, *μέχρι τοῦδε ὥρισθω ὑμῶν ἡ βραδυτής*, ‘let this be the limit of your inaction’.

ib. *ὅσα γὰρ κατὰ*—‘so far as relates to’: so viii. 70, *ὅσα πρὸς τοὺς θεοὺς*: cf. ch. 16, 15, *ὅσα μὴ*. *ὃ τι καὶ ἀξίολογον*—so i. 15, *ὅθεν τις καὶ δύναμις παρεγένετο*.

31. *ἵνα περ... ὥρμητο*—so ch. 74, 4, *ἵνα περ καὶ τὸ πρῶτον ὥρμητο*. *ἐκεῖ* and *ἐνταῦθα* are often similarly used with verbs of motion. Thuc. uses the perfect and plup. of *ὀρμᾶσθαι* to denote actual motion, as in these passages, or mental impulse, as in ch. 27, 24.

32. *ἐπολέμουν*—by the use of the imperfect the historian leaves the Athenians engaged in their operations in Sicily and passes to another subject. Nothing further is said of Sicily till the convention at Gela next year (ch. 58).

CHAPTER XLIX

1. *οἱ ἐν τῇ Ναυπάκῳ*—for the order of the words cf. note on ch. 24, 1. The Athenians had a regular naval station at Naupactus. The Acarnanians had come to terms with the Ambrakiotēs the year before (iii. 114).

5. *ἐκπέμψαντες*—a milder word than *ἐκβαλόντες*, probably implying the absence of a struggle: so v. 52, *ἐξέπεμψαν*, of an unsatisfactory governor: cf. Dem. *Lept.* 597, *Θηβαίους ὑποσπόνδους ἀπεπέμψατε*.

6. *οικήτορες ἀπὸ πάντων*—predicate in agreement with the subject, like ch. 14, 31, *καὶ ἀπὸ πάντων ἤδη βεβροθηκότες*: some settlers came from every Acarnanian town. *αὐτοί*—‘by themselves’ as opposed to the Athenians.

CHAPTER L

2. *ἀργυρολόγων νεῶν*—‘sent to collect arrears, or to exact extraordinary contributions. The regular *φόρος* appears to have been paid at Athens, at the great Dionysia’ (Jowett, citing Böckh). The same word is used in (iii. 19) of a squadron of twelve ships despatched in 428. Six ships were also sent in 430 (ii. 69). The absence of the article with *Ἀθηναίων* is to be noticed: see note on ch. 18, 11.

5. *παρὰ βασιλέως*—from the Persian court. *βασιλεὺς*, without an article, is commonly used to denote the Persian sovereign: ii. 62, *οὔτε βασιλεὺς οὔτε ἄλλο οὐδὲν ἔθνος*=neither the Persians nor any other nation: cf. i. 18 etc.

8. *μεταγραφάμενοι*—‘having caused to be transcribed’: we have the act. i. 132, *μεταγράψαι τι*, ‘to make some alteration’. *ἐκ τῶν Ἀσσυρίων γραμμάτων*—‘i.e. the cuneiform characters, which the Persians employed in their public inscriptions (Hdt. iv. 87), as here in a public document. They were, in various forms, the common alphabet of several languages’ (Jowett). See also Poppo and Arnold. Here ‘transcription’ no doubt implies a translation.

11. *πολλῶν ἐλθόντων*—at the beginning of the war we find the Lacedaemonians preparing to send envoys to the Persians and other *βάρβαροι* (ii. 7); and in 430 a body of Peloponnesian ambassadors on their way to Persia were seized in Thrace and given up to the Athenians (ii. 67).

12. *σαφὲς λέγειν*—so in vi. 21 the mss. reading is *ἄξιον δρᾶν*, where Arnold inserts *τι*.

13. *πέμψαι*—‘they must send’, as if *κελεύειν* had gone before. A similar construction to that found in treaties etc.: cf. ch. 16, 5.

ib. *ὡς αὐτόν*—referring to the primary subject, sc. *βασιλέα*. When two subjects are expressed or implied, the former is often denoted by the oblique cases of *αὐτός*, when in Latin we

should expect *sc.* (Caesar frequently uses *is* in the same way, e.g. *B. G. i. 5*, *Helvetii persuadent Rauracis ut una cum iis (=secum) proficiscantur.*) In *ii. 65* is a noticeable instance, *ἐπειράτο τοὺς Ἀθηναίους τῆς ἐπ' αὐτὸν ὀργῆς (=ἦν ἐπ' αὐτὸν εἶχον) παραλύειν*: cf. *ch. 71, 3*. For this idiom see Poppo on *i. 17*, and the appendix to Buttman's *Meidias* 'de formis αὐτὸν et αὐτόν.'

CHAPTER LI

1. *περιῖλον*—for force of *περὶ* in composition see note on *ch. 12, 7, περιεργῆν*. The Chians took down the wall which surrounded their city.

2. *καὶ ὑποπτευσάντων*—the second participle gives the cause of the first: cf. note on *ch. 97, 9*.

3. *ἐς αὐτούς*—'against them' *sc.* the Athenians, with *νεωτεριεῖν*. Another possible reading is *ἐς αὐτοὺς*, 'having formed some suspicion with regard to them' viz. the Chians. For *ἐς* cf. *Ar. Plut. 361*, *σὺ μὴδὲν εἰς ἐμ' ὑπονοεῖ τοιοῦτον*.

ib. *ποιησάμενοι*—'having effected for themselves' i.e. stipulated for. The sense is that, before dismantling their works, they obtained the strongest guarantees which they could that the Athenians would do them no injury. *πρὸς Ἀθηναίους*—'in regard to the Athenians', i.e. between the Athenians and themselves. *πίστεις καὶ βεβαιότητα*—'pledges and security'.

5. *ἐκ τῶν δυνατῶν*—'to the best of their power': *ii. 8*, *ὥς ἐκ τῶν δυνατῶν*.

CHAPTER LII

1. *τοῦ δ' ἐπιγιννομένου θέρου*—cf. note on *ch. 1, 1. εὐθύς*—'at its very beginning'.

2. *ἐκλιπές τι*—apparently a partial eclipse; calculated to have happened on the 21st of March: cf. *ii. 28*, *ὁ ἥλιος ἐξέλιπε*. This took place *νουμηνία κατὰ σελήνην*, 'at the beginning of a lunar month', and *Thuc.* adds that this seems the only possible time.

3. *τοῦ αὐτοῦ μηνὸς ἱσταμένου*—in the first 10 days of the same month, viz. *Elaphebolion*, which began in the latter half of March. For the variation and uncertainty of the Greek calendar see *Jowett* on *ii. 1*.

ib. *ἔσεισεν*—'there was an earthquake': cf. *ῥεῖ, βροντᾶ*, and the like, as we say, *it rains*, etc. *ὁ θεός* is to be under-

stood: *Ar. Ach.* 510, Ποσειδῶν...σεΐσας. We have the pass. of σείω in ii. 8, (Δῆλος) πρότερον οὕτω σεισθεῖσα. Portents, such as earthquakes and eclipses, were especially frequent at the time of the Peloponnesian war (i. 23).

4. οἱ Μυτιληναίων φυγάδες—the revolt of Mytilene and Lesbos is related in the earlier part of bk. iii.: the final reduction of the island in ch. 50.

5. οἱ πολλοί—partial apposition: cf. ch. 6, 4. ἐκ τε—τε and καὶ couple Πελοποννήσου and αὐτόθεν, the two districts supplying the force, τε being somewhat out of place, as in ch. 28, 21, ἐκ τε Αἰνίου...καὶ ἄλλοθεν.

6. ἐπικουρικόν—‘an auxiliary force’: viii. 25, ξενικὸν ἐπικουρικόν: so ὀπλιτικόν, ἱππικόν, ναυτικόν, etc.

7. Ῥόλτειον—cf. viii. 101, ἐς Ῥόλτειον ἥδη τοῦ Ἑλλησπόντου.

8. λαβόντες—as ransom for the place. στατήρας—the Phocæan stater was worth somewhat less than the Attic stater, the value of which was about 16 shillings. ἀπέδωσαν πάλιν οὐδὲν ἀδικήσαντες—‘restored the town uninjured’ (Jowett).

12. Ἀκταίας—so called because they were on the coast (ἄκτῃ) near Lesbos. In iii. 50 we read that the Athenians took possession of the towns on the mainland ὧσων Μυτιληναῖοι ἐκράτουν.

14. πάντων μάλιστα—this use of the neuter is to be noted. Poppo compares Mark xii. 28, πρώτη πάντων ἐντολή.

15. κρατυνάμενοι—construction in accordance with the sense, as if διανοοῦντο had preceded instead of ἦν ἡ διάνοια: cf. ch. 23, 13, note. The middle form of κρατύνω is found ch. 114, 13: also iii. 82, τὰς πίστεις ἐκρατύνοντο: the active occurs i. 69, etc.

ib. ναῦς τε γάρ—this parenthetical sentence extends to παρασκευῇ, τε and καὶ coupling its two members ναῦς and τῇ ἄλλῃ παρασκευῇ. Arnold however ends the parenthesis with ἐπικειμένης, and takes τῇ ἄλλῃ παρασκευῇ with the following ὀρμώμενοι.

16. αὐτόθεν—in sense may be joined with the words before or after it, and is probably connected with both.

17. τῇ ἄλλῃ παρασκευῇ—most probably dat. of the instrument, dependent by a change of construction on the sense derived from κρατυνάμενοι, sc. τῇ ἄλλῃ παρασκευῇ κρατύνεσθαι εὐπορον ἦν. Poppo proposes to read τὴν ἄλλην παρασκευήν governed by ποιεῖσθαι. It has also been proposed to take the dative as dependent on εὐπορία, ‘there were facilities for’ etc.,

or to alter the reading to τῆς ἄλλης παρασκευῆς, giving the same meaning. Arnold regards the text as a mixture of two constructions, connecting the dat. with what follows, as if the words ran ναυσί τε (ναῦς γὰρ εὐπορία ἦν ποιῆσθαι κ.τ.λ.) καὶ τῇ ἄλλῃ παρασκευῇ.

Instead of παρασκευῇ the manuscript authority is in favour of σκευῇ, which is accordingly retained by Jowett. σκευή however appears used exclusively of dress and personal appointments, e.g. i. 6: vi. 31, τῶν περὶ τὸ σῶμα σκευῶν: and though it would apply to fitting out men for an expedition, is not so appropriate to the fortifying of a stronghold: cf. i. 2, οὔτε μεγέθει πόλεων ἰσχυρὸν οὔτε τῇ ἄλλῃ παρασκευῇ.

18. ὀρμώμενοι—cf. ch. i. 8: constructed like κρατινόμενοι above.

19. κακώσαν...χαρώσασθαι—construction and variation of tense as in ch. 28, 29.

20. καὶ οἱ μὲν—cf. note on imp. ἐπολέμουν, ch. 48, 32: the account of these operations is resumed in ch. 75.

CHAPTER LIII

4. καὶ ἀγαγόντες—for this use of the participle see note on ch. 48, 18, παραιρήματα ποιούντες.

8. ἐπικείται τῇ Λακωνικῇ—‘it lies off the coast of Laconia’: ch. 44, 28, ἐς τὰς ἐπικειμένας νήσους: ii. 27, with dat. τῇ Πελοποννήσῃ ἐπικείται. κατὰ—‘opposite to’: i. 46, ἡ κατὰ Κέρκυραν ἡπειρος.

10. Λακεδαιμόνιοι δ’ εἰσ—sc. οἱ Κυθήριοι, ‘the people are Lacedaemonians of the class of Perioeci’ (ch. 8, 3): Λακεδαιμόνιοι is pred. the subject being understood from Κύθηρα: cf. note on ch. 1, 4. For the gen. denoting a *class* see Madv. § 51 c.

9. Κυθηροδίκης ἀρχή—an ‘authority’ or official with this title: so i. 96, Ἑλληνοταμίαι ἀρχή, a ‘board’ so called: see note on τὰ τέλη, ch. 15, 2. In both passages Cobet proposes to omit ἀρχή as being an explanatory gloss.

13. προσβολή—cf. ch. 1, 7: here it means a port or landing-place. Merchantmen from Egypt are mentioned again in viii. 35: they probably imported corn.

16. πᾶσα γὰρ ἀνέχεα—sc. either (1) ἡ Λακωνική, meaning that the Laconian coast lay open to attack from the sea on the s.w. and s.e.; or (2) ἡ νῆσος, meaning that Cythera commanded the coast on both sides, and therefore protected the

country. ἀνέχει—'juts out, extends': i. 46, ἡ ἄκρα ἀνέχει: so viii. 35, ἄκρα τῆς Κνιδίας προὔχουσα. Grote (vol. iv. ch. 53) renders it, 'the whole Laconian coast is *high projecting cliff*' where it fronts the Sicilian and Cretan seas', being therefore only assailable at Malea. This agrees with the fact of the want of harbours on the Laconian coast, but the use of ἀνέχω is against it. For πέλαιος cf. ch. 24, 22.

CHAPTER LIV

2. δισχιλίους—Classen suspects an error in the number, as so large a Milesian force seems improbable. Possibly Μιλησίων ought to be omitted. Scandeia seems to have been the chief fortress of the island, and would be attacked by the main body.

4. Σκάνδειαν—Pausanias calls Scandeia the arsenal (ἐπι-
νειον) of Cythera, and says that it is ten stadia from the city of Cythera itself. The latter appears from Thucydides to have consisted of the harbour (ἡ ἐπὶ θαλάσση πόλις, line 7) and the upper city (ἡ ἄνω πόλις, line 11).

9. ὑπέστησαν—'stood the attack': ch. 59, 12, κινδύνους ὑφίστασθαι: cf. note on ch. 28, 17. ξυνέβησαν—'they agreed', with ἐπιτρέψαι: so ch. 69, 22, ξυνέβησαν ἕκαστον ἀπολυθῆναι.

13. ἦσαν δέ τινες καὶ γενόμενοι—'and some communications had actually passed between Nicias and some of the inhabitants'.

15. ἐπιτηδείότερον—'on more favourable terms': i. 58, οὐδὲν εὔροντο ἐπιτήδειον: i. 144, τοῖς Λακεδαιμονίοις ἐπιτηδείως, 'in the interests of'. τό τε παραυτίκα κ.τ.λ.—some MSS. read τὰ τῆς ὁμολογίας, but the best are without τὰ. τὸ παραυτίκα τῆς ὁμολογίας then means the terms now granted, and τὸ ἔπειτα the arrangements afterwards concluded by the Athenians (ch. 57).

17. ἀνέστησαν γὰρ ἄν.—'for otherwise the Athenians, etc.' i.e. but for the understanding with Nicias: so i. 102, βλεῖ γὰρ ἄν εἶλον τὸ χωρίον, 'else they would have stormed the town'.

19. οὕτως ἐπικειμένης—referring to the situation of Cythera described in the previous chapter. This is the only instance in Thuc. of ἐπικεῖσθαι with ἐπὶ: Hdt. vii. 235, ἐπ' αὐτῇ νήσος ἐπικειμένη.

21. παραλαβόντες—'taking into their own hands': i. 19, ναῦς τῶν πόλεων παραλαβόντες. The Athenians occupied Scandeia completely and probably garrisoned other points in the island.

22. *ἔς τε*—*τε* and *καί* here couple the two clauses of which *ἔπλευσαν* and *ἔδδουν* are the verbs.

24. *ἐναυλιζόμενοι*...*εἶη*—imperfect and opt. of repeated action. *τῶν χωρίων*—part. gen. after *οὗ*, 'on such spots as were favourable from time to time'. For *καιρός* of place, cf. ch. 90, 14.

CHAPTER LV

4. *ἀθρόα*...*τῇ δυνάμει*—a prominent position of the predicate, not uncommon where emphasis is desired: cf. iii. 63, *οὐκ ἴσθην αὐτοῖς τὴν χάριν ἀνταπέδοτε*.

8. *φοβούμενοι*...*κατάστασιν*—cf. ch. 41, 11. *κατάστασιν*—the established order of things or 'constitution'. What the Lacedaemonians chiefly dreaded was revolt on the part of the Helots. The slavery in which they held these was the 'peculiar institution' of which they were jealous and apprehensive.

11. *ἐχομένης*—'was in the enemy's hands': ch. 108, 1, *ἐχομένης δὲ τῆς Ἀμφιπόλεως*. *ταχέος καὶ ἀπροφυλάκτου*—because it was impossible to guard against the sudden descents of the Athenians on their coasts.

14. *ἐς τὰ πολεμικά*—'for warlike operations'. *εἴπερ ποτέ*—so ch. 20, 1; here made more emphatic by the superlative *μάλιστα δὲ*, 'in the highest degree'. *ὀκνηρότεροι*—'more backward than ever'.

16. *ξυνεστῶτες*—'being engaged': so ch. 96, 11, *ξυνεστήκει*, of an army in actual battle. *παρὰ τὴν ὑπάρχουσαν ἰδέαν*—the 'existing form' of their force consisting almost entirely of heavy-armed infantry.

18. *οἷς τὸ μὴ ἐπιχειροῦμενον*—'with whom whatever they were not actually attempting was so much subtracted from their expectation of success': cf. i. 70, where the Corinthian envoys at Sparta enlarge on the ambition and activity of the Athenians, *ἃ μὲν αὖ ἐπινοήσαντες μὴ ἐξέλθωσιν, οἰκεία στέρεσθαι ἡγοῦνται κ.τ.λ.*

19. *τὰ τῆς τύχης*—so *τὸ τῆς τύχης*, ch. 18, 12.

24. *πάν...ἀμαρτήσεσθαι*—they expected to fail in any active movement they made: for opt. cf. *ἢ χωρήσειαν*, ch. 32, 22. The neuter adj. is a cognate accusative following the verb: so iii. 47, *ὅσον αὖ καὶ τοῦτο ἀμαρτάνοιτε*.

25. *ἀνεχέγγυον*—lit. 'affording no guarantee (of success)'. Their *γνώμη*, or 'mental conviction', had lost its confidence, and they were, as we say, demoralized. Till the capture of Pylos the evils of the war had in no sense been brought home to the Spartans.

CHAPTER LVI

1. τοῖς δ' Ἀθηναίοις—this dat. is dependent on ἡσύχασαν, or rather is placed at the beginning of the sentence to denote what state of things *the Athenians found* resulting from the dispirited feeling of the Lacedaemonians: cf. note on ch. 10, 13, ὑποχωρήσασι. τότε—'now', at the time mentioned at the end of chapter 54.

ib. τὴν παραθαλάσσιον—so ii. 26, τῆς παραθαλασσίου ἐστὶν ἃ ἐδήλωσε.

5. ἐν τῷ τοιούτῳ—'under such circumstances, in such a condition': cf. ii. 36, ἐν τῷ τοιῷδε, 'in a case like this'. From ἡγούμενοι εἶναι we have to supply a sense equivalent to *δυντες*: so iii. 69, νῆες χειμασθεῖσαι καὶ σποράδες=σποράδες γενόμεναι: iii. 82, οὐκ ἂν ἐχόντων πρόφασιν οὐδ' ἐτοίμων=ἐτοίμων δυντων.

6. ἥπερ καὶ ἡμύνατο—'which *did* make a stand'. καὶ thus used implies an unexpected statement: ch. 11, 18, εἰ πῃ καὶ δοκοίη. περὶ Κοτύρταν καὶ Ἀφροδισίαν—places on the w. coast of Laconia near Cape Malea.

12. περιέπλευσαν—the Ath. now rounded Cape Malea and sailed upwards along the e. coast of Laconia. Epidaurus Limera was a short distance n. from Malea. The name signifies 'the hungry' or 'the harbour-possessing' according as it comes from λιμός or λιμήν, both derivations being given.

14. ἣ ἐστὶ μὲν τῆς—for gen. 'belonging to' cf. iii. 106, οὐκέτι Ἀκαρνανίας. Κυνοσουρίας—the form of the word which has the best authority here and in v. 14 and 41. Another form is Κυνουρία (Hdt. viii. 73 etc.).

16. νεμόμενοι—'possessing' or 'occupying': i. 2, νεμόμενοι τὰ αὐτῶν ἕκαστοι ὅσον ἀποξῆν. ἐκπεσοῦσιν—the expulsion of the Aeginetans was in 431; some settled in Thyrea, some were scattered throughout Greece (ii. 27).

17. ὑπὸ τὸν σεισμόν—the great earthquake and the revolt of the Helots which took place in 464 (i. 101). Thucydides here repeats what he has already said, ii. 27.

19. Ἀθηναίων ὑπακούοντες—'though subject to Athens'. πρὸς...ἴστασαν—cf. vi. 34, πρὸς τὰ λεγόμενα αὐτῶν γινώμει ἴστανται: so Soph. Ant. 299, (φρένας) πρὸς αἰσχρὰ πράγματ' ἴστασθαι. ἐκεῖνων—the Lacedaemonians, as *locally* remote from Athens and Aegina; cf. note on ch. 37, 10.

CHAPTER LVII

3. τεῖχος—'fort': ch. 11, 22, etc.

7. τῶν περὶ τὴν χώραν—cf. ch. 55, 5.

16. ἐν χερσὶ—'in the fight': ch. 113, 7: cf. ch. 43, 9. ἄγοντες ἀφίκοντο—we should say 'took with them'; the usual Greek expression is a verb with the partic. of ἄγω.

22. καταθέσθαι ἐς τὰς νήσους—so iii. 28, κατατίθεται ἐς Τένεδον: iii. 72, κατέθεντο ἐς Δίγιναν. The middle voice is always used in this sense of depositing for safety: cf. note on ἐθεντο, ch. 18, 14.

23. καὶ τοὺς ἄλλους...φέρειν—the grammatical subject is changed in this clause, the original construction being resumed in the next clause. In sense the subject is still the Athenians, the meaning being 'as for the rest to let them inhabit', etc.

26. αἰ ποτε—'of old standing'; commonly used by Thuc. with words implying friendship or enmity: i. 47, αἰ ποτε φίλοι εἶσιν, etc.: so ch. 78, 16: 103, 13: cf. i. 15, ἐς τὸν πάλαι ποτὲ γενόμενον πόλεμον.

ιβ. παρὰ τοὺς ἄλλους—=παρὰ τοὺς ἄλλους ἀγαγόντες καταδῆσαι παρ' αὐτοῖς, pregnant constr.: so τοὺς ἐν τῇ νήσῳ = those who had been captured in the island.

CHAPTER LVIII

The history now returns to affairs in Sicily, of which nothing has been recorded since the conclusion of the operations related in ch. 25.

1. Καμαριναῖοις—Camarina, though Dorian, was opposed to Syracuse (iii. 86), while the neighbouring town of Gela, like the other Dorian colonies, took the Syracusan side. πρῶτον πρὸς ἀλλήλους—note the order. The force of the sentence is that the pacification of Sicily began with Camarina and Gela, that the first step was a cessation of hostilities, and that this was first concluded between the two states in question.

5. πρέσβεις—in apposition to οἱ ἄλλοι Σικελιώται: so ch. 49, 6, οἰκήτορες ἀπὸ πάντων. ἐς λόγους κατέστησαν—so iii. 8: iii. 70, ἐς λόγους καταστάντων: i. 23, ἐς τὸν πόλεμον κατέστησαν, etc.

7. ἐπ' ἀμφοτέρα—ch. 17, 19; here it refers to counter-arguments and claims, as is shown by ὡς ἕκαστοι κ.τ.λ. διαφερομένων καὶ ἀξιούντων—'(the envoys) disputing and urging their respective claims'; gen. abs. without subject expressed.

8. *ἁσσοῦσθαι*—‘to be at a disadvantage’, with cognate accus.: cf. ch. 59, 12.

9. *Ἑρμοκράτης*—the most eminent Syracusan of this time, and a man of singular energy and intelligence. His courage and wisdom undoubtedly saved his country from the Athenian invaders. The speeches which Thucydides puts in his mouth are marked by outspoken frankness and an unusual breadth of view. Their language is also striking in style, close and antithetical, and abounding in rhetorical mannerisms.

10. *ὅσπερ καὶ ἔπεισε*—this refers to the effect of Hermocrates’s counsel, ch. 65.

ib. *ἐς τὸ κοινόν*—according to Classen ‘for the general interest’, as opposed to the private claims of individual states: so i. 91, *ἐς τὸ κοινὸν βουλευέσθαι*: cf. Lat. *in medium*. Poppo considers *τὸ κοινόν* to mean ‘concilium legatorum ab omnibus Siciliensibus missorum’; so Krüger.

11. *τοιούτους δὴ*—a variation from *τοιάδε*, with which speeches are commonly introduced, as in ch. 10 and 16. On the other hand, in vii. 78, *τοιάδε παρακελευόμενος* refers to a speech which has just been made.

CHAPTER LIX

1. *οὔτε πόλεως*—for the gen. Classen compares Hdt. vii. 101, *σὺ εἰς πόλιος οὐτ’ ἐλαχίστης οὐτ’ ἀσθενεστάτης*. The order of the words in this vigorous sentence gives it a force which it would not have if precise grammatical sequence had been observed. *πόλεως* is put early, in contrast with the following *ἐς κοινόν*, to show that the speaker is not urging state claims but general interests; while *οὔτε ἐλαχίστης* negatives the idea that fear could be his motive in urging peace, inasmuch as he was the representative of a country which had less to dread than others.

2. *τοὺς λόγους ποιήσομαι*—the position of these words is in accordance with the manner of Thuc. who commonly separates two parallel expressions, such as *οὔτε ἐλαχίστης . . οὔτε πονουμένης*, by an intermediate word or words belonging to both, e.g. i. 93, *σιδήρῳ πρὸς ἀλλήλους τὰ ἐξωθεν καὶ μολύβδῳ δεδεμένοι*.

ib. *πονουμένης*—so ii. 51, *τὸν πονούμενον ᾗκτιζοντο*, of sufferers from the plague.

3. *ἐς κοινόν*—‘for common consideration’ or ‘for the common interest’—cf. ch. 58, 10. *βελτίστην*—to be connected with *τῇ Σικελίᾳ*. *ἀποφαινόμενος*—‘declaring’, commonly used with *γνώμην*, etc. of setting forth *one’s own* views: so without acc. Plat. *Phaedr.* 274 π, etc.

5. καὶ περὶ μὲν—the converse of this μὲν is δέ in line 13. Though there is no use in enlarging on the evils of war in general, it may be of service to shew the inexpediency of this particular war.

6. ὡς χαλεπὸν—‘what a grievous thing it is’. πᾶν τὸ ἐνόν—‘all that it involves’, or ‘all that is possible’, sc. ἐκλέγειν: so ii. 43, ὅσα ἐνεστί, in a somewhat similar clause. ἐκλέγων—‘picking out’, not = ἐξαγορεύων. Only ἀντί, πρό, and ἐπί are compounded with λέγω in the sense of speaking. Other prepositions are compounded with ἀγορεύω or (poetically) αὐδῶ (B. S.). ἐν εἰδόσι—cf. ch. 17, 12, note. μακρηγορεῖν—i. 68: ii. 36.

8. ἀναγκάζεται—‘is constrained’: viii. 41, ἀναγκάζεται ὑπο τῶν Κνιδίων παραινούντων. αὐτὸ δρᾶν—to engage in war; cf. αὐτὰ ταῦτα, line 13: ch. 18, 7, ἐπάθομεν αὐτό.

10. ξυμβαίνει—‘the fact is’, connected with τοῖς μὲν... φαίνεσθαι so far as construction goes, but in sense applying no less to the second clause with οἱ δέ: for constr. cf. Plat. *Rep.* 505 C, συμβαίνει αὐτοῖς ὁμολογεῖν, ‘the result is they admit’, or ‘they find themselves admitting’. τοῖς μὲν...οἱ δέ—these two clauses apply generally to aggressive and defensive warfare. The definite τὰ κέρδη, τοὺς κινδύνους refer to πολεμεῖν, ‘its gains, its dangers’.

11. ἔθελουσιν—‘are ready’, = dare: ii. 71, ἐβελησάντων ξυνδρασθαι τὸν κίνδυνον. πρὸ τοῦ αὐτίκα—‘rather than suffer their rights to be infringed one jot’: cf. ch. 58, 8: i. 77, ἐλασσούμενοι ἐν ταῖς δίκαις.

13. εἰ μὴ ἐν καιρῷ—ἐν has very slight mss. authority and is omitted by Arnold. There is however no proof that καιρῷ by itself can mean ‘in proper time’. Arnold quotes ii. 40, πλούτῳ τε ἔργου μᾶλλον καιρῷ χρώμεθα, which as his own note in loc. shews is in no way a case in point; while Krüger points out that Soph. *O. T.* 1516, πάντα γὰρ καιρῷ καλά, means ‘by being seasonable’. ἐν καιρῷ occurs v. 61, etc.

14. τῶν ξυναλλαγῶν—objective gen.: v. 69, τὴν παρακέλυσιν τῆς μνήμης.

15. ὁ καὶ ἡμῖν—ὁ, referring to what immediately precedes, is the belief that this is a time for union rather than strife. In constr. it is a cogn. acc. after πειθομένοις and supplies the subj. to ἄξιον γένοιτο. As Poppo says, ‘pro πειθομένοις etiam πείθεσθαι scribi potuit’, the sense being ‘such a conviction on your part would now be invaluable’.

17. *βουλευόμενοι δῆ*—*δῆ* lays a sarcastic emphasis on *βουλευόμενοι* 'deliberating, forsooth'. There seems therefore no reason for Cobet's suggestion of *βουλόμενοι*, with which indeed *δῆ* would have no force. For inf. cf. vii. 60, *ἐβουλεύσαντο τὰ τείχῃ ἐκλιπεῖν*: Hdt. vi. 100, *ἐβουλεύοντο ἐκλιπεῖν τὴν πόλιν*.

ib. *θέσθαι*—with *εὖ*: ch. 17, 14. Krüger finds a difficulty in the separation of adverb and verb and proposes to omit *θέσθαι* as a gloss, taking *ἴδια* as acc. after *βουλευόμενοι*, like vi. 23, *πολλὰ εὖ βουλεύσασθαι*. The omission however, besides having no authority, spoils the rhythm of the sentence.

18. *δι' ἀντιλογιῶν*—'we are trying to settle our differences by mutual recriminations'. It seems simplest to understand this clause as ironical, implying that the envoys in their selfish eagerness for advantage are defeating their own objects. Otherwise *ἀντιλογιῶν* is simply 'discussions'. *πειρώμεθα* is taken as subj. by Classen.

19. *ἦν ἄρα*—'if after all'; undoubtedly ironical, as such disappointment was inevitable. *προχωρήσῃ*—cf. ch. 18, 24, note.

20. *ἴσον*—'his just due', as opposed to *ἐλασσον* or *πλέον*: v. 31, *μὴ ἴσον ἔξειν*.

CHAPTER LX

1. *καίτοι*—the next chapter begins in a similar way. *ἐλ σωφρονουῖμεν*—cf. i. 40, *ὅστις μὴ τοῖς δεξαμένοις, ἐλ σωφρονουῖσι, πόλεμον ποιήσει*. Such expressions are elliptical, = 'as will be the case if, etc.'

2. *ἡ ξύνοδος*—'our conference'; followed by a double construction, *οὐ περὶ...*, *ἀλλ' ἐλ*: cf. v. 88, *ἡ μέντοι ξύνοδος καὶ περὶ σωτηρίας ἦδε πάρεστι*.

3. *ἐπιβουλευομένην*—pass. as in ch. 61, 7, though the active takes the dat. in the sense of plotting against. *τὴν ἀποχώρησιν ἐπεβούλεον*, iii. 109, means 'made arrangements for the withdrawal'.

5. *διαλλακτάς*—'peacemakers': also in ch. 64, 21: Dem. *de Symm.* 189: Eur. *Phoen.* 468. *ἀναγκαιοτέρους*—'more cogent'. The adj. being here used of a person has an active force = causing *ἀνάγκη*: so v. 105, *ὑπὸ φύσεως ἀναγκαίας*, where *φύσις* is as it were personified. When used of a thing = such as *ἀνάγκη* compels: i. 61, *ξυμμαχία ἀναγκαία*: cf. note on ch. 32, 23.

8. *τηροῦσι*—'are on the look-out for': ch. 27, 11.

10. τὸ φύσει πολέμιον—'are speciously ordering what is naturally hostile to them with a view to their own advantage'; i.e. are merely securing their own interests in dealing with those who are naturally enemies, though they may call them allies. According to this view τὸ πολέμιον nearly equals τοὺς πολεμίους: cf. i. 76, τὰς πόλεις ἐπὶ τὸ ὑμῖν ὠφέλιμον καταστησάμενοι: vi. 85, τὰνθάδε πρὸς τὸ λυσιτελοῦν καθίστασθαι: cf. ch. 76, 33.

Classen takes τὸ φύσει πολέμιον to mean the hostile and ambitious designs which the Athenians concealed under pretence of alliance; but this does not agree with καθίστασθαι, a word which implies political arrangements.

12. ἐπαγομένων—ch. 1, 4. ἐπιστρατεύουσι—with acc.: so ch. 92, 32. Here it scarcely means attacking, but rather sending troops to. In this passage we have a rhetorical effect of sound produced by three consecutive compounds of ἐπὶ.

14. τέλεσι τοῖς οἰκείοις—'with our own revenues': vi. 16, τοῖς ἰδίαις τέλεσι, 'at one's own expense'. τῆς ἀρχῆς—partitive gen. with προκοπόντων: vii. 56, τοῦ ναυτικοῦ μέγα μέρος προκόψαντες. προκόπτειν—lit. 'to pioneer': Eur. Hip. 23, τὰ πολλὰ δὲ πάλαι προκόψασα. The Siceliots by their quarrels are destroying their resources, and preparing the way for Athenian domination.

16. τετρυχωμένους—'worn out': vii. 28, τῷ πολέμῳ τετρυχωμένοι. The present τρυχώ (= τρύχω) is not found in classical Greek.

id. ποτέ—'some day': ch. 1, 9.

17. τάδε πάντα—'all we see', i.e. all Sicily.

id. πειράσασθαι—aor. after εἰκός, as is common: see note on ch. 9, 22. Krüger remarks (on ii. 5) that Thuc. differs from other writers in preferring the middle aor. form of πειρώμαι. We have πειραθέντες in act. sense ii. 5, and 33: πειραθῆ, vi. 92: πειραθείς, pass. vi. 54.

CHAPTER LXI

1. καίτοι τῇ ἑαυτῶν—if we must call in allies, let it be when we gain by it: dat. after ἐπικτωμένους 'gaining in addition to': i. 144, ἀρχὴν ἐπικτᾶσθαι.

3. τὰ ἐτοῖμα βλάπτοντας—'spoiling what we have': so κτᾶσθαι τι is contrasted with τὰ ἐτοῖμα βλάψαι, i. 70. The compound προσλαμβάνειν here means to take on yourselves: so v. 111: vi. 78, προσλαβεῖν: i. 144, προστίθεσθαι, etc.

8. κατὰ πόλεις—‘while taking our several cities we are divided’; κατὰ, distributive, one city takes one side, one the other: cf. i. 15, διέστησαν εἰς ξυμμαχίαν ἑκατέρων, = took one side or the other.

11. παρεστάναι δέ—sc. χρή. The subject is changed in point of grammar, though in sense it remains the same, = ‘none of us ought to think’: ch. 95, 4, παραστῇ δέ μηδενί: Dem. Olynth. iii. 28, ταῦτά παρίσταται μοι γινώσκειν.

ib. οἱ μὲν Δωριῆς ἡμῶν—‘those of us who are Dorians’: ch. 126, 17, τοῖς Μακεδόσιν αὐτῶν. τὸ δὲ Χαλκιδικόν—‘the Chalcidian element’, = οἱ Χαλκιδῆς. τῇ Ἰάδι ξυγγενείᾳ—‘from their Ionian ties of blood’: so the Leontine allies appealed to Athens, ὅτι Ἴωνες ἦσαν, iii. 86; cf. vi. 3.

13. οὐ γὰρ τοῖς ἔθνεσι—dat. with δίχα πέφυκε, ‘in respect of its races’. The prominent position of the words however causes them to affect the whole sentence, and gives a sense equivalent to ‘it is not from a quarrel of races, etc.’

14. πέφυκε—sc. ἡ Σικελία; so Poppo and Classen: cf. Plat. Rep. 503 B, διεσπασμένη φύεται (unless διεσπασμένα should be read). Krüger and Donaldson take ἔθνεσι as governed by ἐπίασι and ἔθνη as subject of πέφυκε, ‘they do not invade our races because their origin is different, through hatred of one of them’.

ib. ἐπίασι—like ἐπιστρατεύονται, ch. 60, 13, conveys the idea of armed intervention rather than actual hostility.

17. παρακλήσαι—‘appeal’, with subjective genitive of those by whom it was made. The verb παρακαλεῖν is common in the sense of inviting allies and the like, but the subst. is not used elsewhere by Thuc. with this meaning: in viii. 92 it means advice or exhortation.

18. αὐτοί—‘of themselves’, contrasting the eagerness of the Athenians with the backwardness of their so-called allies. τὸ δίκαιον—what is justly due, meaning here the aid which they had covenanted to render. τῆς ξυνθήκης—either with τὸ δίκαιον, ‘the due requirements of the covenant’, or with μᾶλλον, ‘more than their covenant required’, = μᾶλλον ἢ κατὰ. Note the concluding alliteration, προθύμως παρέσχοντο.

20. καὶ τοὺς μὲν—corresponds to ὅσοι δέ, line 25. πολλὴ ξυγγνώμη—‘is fully excusable’, with inf. clause: so v. 88, ἱκὸς καὶ ξυγγνώμη.

23. ἑτοιμοτέροις—‘still more ready’, than τοῖς ἄρχειν βουλομένοις: cf. ch. 18, 4, κυριώτεροι: so iii. 63, ἀξιώτεροι.

1b. *πέφυκε γάρ*—for similar statements of the right of the strongest, cf. i. 76: v. 105. In the latter passage the Athenians say that they know that men always rule whatever they can, and they suppose that the deity does the same. *διὰ παντός*—‘always’: i. 38, *ἀφεστᾶσι διὰ παντός*: so v. 105.

25. *ὅσοι*—equivalent to *ἐλ τινες* and therefore followed by *μηδέ τις* = *ἐλ τις ἥκει μὴ κ.τ.λ.* *αὐτά*—‘all this’: cf. note on ch. 14, 7. *πρεσβύτατον*—‘of highest importance’: more commonly in comparative, e.g. Soph. O. T. 1365. Compare the Latin use of *antiquior* and *antiquissimus*.

27. *εὖ θέσθαι*—cf. note on ch. 17, 14. *αἴτου*—sc. *τοῦ κοινῶς φοβεροῦ*.

33. *εὐπρεπῶς ἄδικοι*—note the antithetical balance of two sets of three words with which the sentence concludes. Each member begins with an adverb compounded with *εὖ*, *εὐπρεπῶς* ‘with fair outside’ corresponding to *εὐλόγως* ‘with good actual reason’: *ἄδικοι* ‘without justice’ corresponds to *ἄπρακτοι* ‘without success’: while *ἐλθόντες* finds its converse in *ἀπίσιν*. This sentence is a good example of the emphatic usage of adverbs, which is characteristic of Thucydides.

CHAPTER LXII

1. *τὸ μὲν πρὸς*—either determinant accus. ‘as concerns the Athenians’ like the more usual plural (ch. 15, 10: ch. 85, 28, *τὰ πρὸς Ἀθηναίους*); or, according to Poppo, subject to *εὐρίσκεται*, ‘the (advantage we gain) in respect of the Athenians is found to be so great an advantage’. *εὖ βουλευομένοις*—‘if we take good counsel’, dat. commodi, grammatically connected with either *ἀγαθόν* or *εὐρίσκεται*. *εὐρίσκεται*—‘is found’ by due consideration, = ‘proves to be’: so iii. 47, *τὸ Κλέωνος...οὐχ εὐρίσκεται δυνατόν*.

3. *ἄριστον*—neut. predicate with *εἰρήνην*: Plat. Rep. 455 π, *ἀσθενέστερον γυνὴ ἀνδρός*, cf. Madv. § 1 b, R. 4.

5. *ἢ δοκεῖτε*—this sentence is irregular in construction. Following *δοκεῖτε* we have two optatives with *ἂν* as if *ὅτι* had gone before, and then the inf. construction *εἶχειν τὴν εἰρήνην* dependent on *δοκεῖτε*. This last clause too is worded as if *οὐ δοκεῖτε* had preceded, a sense which must be supplied from *οὐχ ἡσυχία μᾶλλον*. For similar irregularities cf. i. 3, *δοκεῖ δέ μοι οὐδὲ τοῦνομα τοῦτο ξύμπασά πω εἶχεν, ἀλλὰ...οὐδ’ εἶναι ἢ ἐπὶ κλησὶς αὐτῇ*.

ib. εἴ τῳ—i.e. *τινί*—addressing the individual envoys as representatives of their states. τὸ μὲν...τὸ δέ correspond to τὰ ἐναντία and ἀγαθὸν respectively, the order being inverted by the grammatical figure called *chiasmus*.

7. ξυνδιασώσαι—‘would help to preserve throughout’: so vii. 57, ξυνδιασώσοντες, of the allies who helped to maintain the independence of Sicily: ii. 62, διασώσαντες.

9. ἐν μήκει λόγων—cf. v. 89, λόγων μῆκος ἄπιστον. ὥσπερ περὶ τοῦ πολεμεῖν—referring to what he had already said, ch. 59, 6.

11. ὑπεριδεῖν...προΐδεῖν—=*despicere, prospicere*. We have a similar play on sound in a subsequent speech of Hermocrates, vi. 76, οὐκ ἀξυνετωτέρου, κακοξυνετωτέρου δέ: so i. 33, προεπιβουλεύειν αὐτοῖς μᾶλλον ἢ ἀντεπιβουλεύειν: ii. 62, μὴ φρονήματι μόνον ἀλλὰ καὶ καταφρονήματι.

13. βεβαίως—usually connected with οἴεται, ‘is assured’: cf. i. 132, πιστεύσαντες βεβαίως: i. 134, βεβαίως εἰδότες, etc. Krüger however joins the word with πράξειν, quoting ch. 112, 10, βεβαίως ἐλεῖν: ch. 114, 2, βεβαίως τῆς πόλεως ἐχομένης, and many similar instances.

ib. τῷ δικαίῳ—‘from the justice of his cause’, dat. of the efficient cause (Madv. § 41). Krüger quotes Soph. O. C. 880, τοῖς τοι δικαίοις χῶ βραχὺς νικᾷ μέγαν. For δίκαιον contrasted with βία, right as opposed to might, cf. i. 77, βιάζεσθαι οἷς ἂν ἐξῇ δικάζεσθαι οὐδὲν προσδέονται.

14. τῷ παρ’ ἐλπίδα—‘let him not be grievously disappointed if he fail’: cf. vii. 66, τῷ παρ’ ἐλπίδα σφαλλόμενοι.

15. χαλεπῶς=ὥς χαλεπὸν ὄν: cf. ch. 20, 14, ἀσαφῶς. πλείους ἤδη—‘many men before now’, lit. ‘more (than he)’. πλείους is subdivided into two classes, καὶ τιμωραῖς and καὶ ἐλπίσαντες, the repeated καὶ having a disjunctive force, ‘either...or’, like τε and καί, ch. 32, 14. The subdivision is continued in the clauses with οἱ μὲν...τοῖς δέ.

16. τιμωραῖς—dat. of the instrument. Krüger cites i. 34, πολέμῳ τὰ ἐγκλήματα μετελθεῖν: cf. also ch. 86, 21.

17. ἕτεροι—‘in other cases’, in partial apposition with πλείους: for a striking example of this construction cf. v. 96, ἀποικοὶ ὄντες οἱ πολλοὶ καὶ ἀποστάντες τινές, ‘being colonists for the most part and having revolted in some cases’.

ib. οὐχ ὅσον οὐκ—‘not only failed to avenge their wrongs’: so ii. 97, οὐχ ὅτι. We have also μὴ ὅτι, οὐχ ὅπως, etc. in a similar sense: see Madv. § 212.

19. προσκαταλιπεῖν—'to leave behind them besides', i.e. to lose: in ii. 36 the word is used of those who bequeathed an *accession* of territory to their descendants.

20. δικάως—'in accordance with justice', i.e. as our ideas of justice would lead us to expect. *ὅτι καὶ ἀδικεῖται—καί*, 'also', connects the two notions of wrong received and just revenge. 'The antecedent, and not as in English would be more natural the consequent, is emphasized' (Jowett): so *infr. καὶ ἐβελπι*: ch. 64, 1, *καὶ ἀρχόμενος*. The nom. to ἀδικεῖται is *τιμωρία* personified, sc. the injured man. It is to be noted that the *present* tense of ἀδικῶ is used in both active and passive so long as the wrong done is not atoned for: i. 38, *διαφερόντως τι ἀδικούμενοι*, 'suffering a great wrong'.

22. ὡς ἐπὶ πλείστον κρατεῖ—'prevails to the utmost': Krüger quotes Soph. *O. T.* 977, *ἄνθρωπος, ᾧ τὰ τῆς τύχης κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφής*.

CHAPTER LXIII

2. τοῦ ἀφανοῦς—put first for the sake of emphasis and clearness. The two main reasons for union are the uncertainty of the future, and the actual presence of the Athenians. ἀτέκμαρτον—used in Hdt. v. 92 (3) of an obscure oracle; from τέκμαρ, a fixed mark or limit, hence a sure sign.

3. διὰ τὸ...παρόντας—a confusion between διὰ τὸ...παρεῖναι and διὰ τοὺς...παρόντας: so v. 7, διὰ τὸ...καθημένους. In viii. 105 most manuscripts have διὰ τὸ...διώκοντες.

5. τὸ ἔλλιπές τῆς γνώμης—lit. 'the coming short of our plans', i.e. of the schemes of advantage which the several states had formed: cf. ch. 55, 18, *ἔλλιπές τῆς δοκίσεως*. ὦν—i.e. *τούτων ὦν*, dep. on τὸ ἔλλιπές τῆς γνώμης. ἕκαστός τι—this has the best manuscript authority, but *ἕκαστός τις* is also a well supported reading and gives a good sense.

7. εἰρχθῆναι—with τὸ ἔλλιπές τῆς γνώμης, lit. 'was restrained', i.e. was brought about by restraint. We should say, 'satisfied that the failure in our hopes had an adequate cause in these obstacles': cf. ch. 98, 22, *κατειργόμενον*, 'done under constraint'.

It is also possible to take τὸ ἔλλιπές as determinant accusative with *εἰρχθῆναι*, understanding *ἡμεῖς* as the subject, 'in the failure of our plans convinced that we were sufficiently prevented'. In support of this construction Poppo cites Ar. *Vesp.* 333, *τίς ἐσθ' ὃ ταῦτά σ' εἰργων*;

1b. ἐφεστῶτας—=*instantes*: Dem. *de Cor.* 287, τὸν ἐφεστηκῶτα κινδυνόν. ἀποπέμπωμεν—'dismiss': so Dem. *Androt.* 597, Θηβαίους ὑποσπόνδους ἀπεπέμψατε, of compelling an enemy to evacuate a district: cf. ch. 49, 5, ἐκπέμψαντες.

9. μάλιστα μὲν...εἰ δὲ μή—of the best and next best alternative: i. 32: ii. 72, etc. ἐς αἰδιον—so ii. 64: cf. ch. 20, 5; where also we have the concurrence of sound αἰδιον...ιδίαν.

11. ἐς αὐθις ἀναβαλώμεθα—cf. Plat. *Symp.* 174 E, εἰσαυθις ἀναβαλοῦ: id. *Euthyphr.* 15 E, εἰσαυθις τοίνυν. Thuc. has ἐς αἰί, i. 22 and 129: ἐς ἔπειτα, i. 130.

1b. τὸ ξύμπαν τε—adverbial: cf. i. 144, καθ' ἑκαστά τε καὶ τὸ ξύμπαν.

14. ἀρετῇ—referring to εὖ as well as κακῶς δρῶντα, 'like true men' (Jowett): cf. ch. 19, 18, ἀνταποδοῦναι ἀρετὴν. ἀμννόμεθα—'requite': cf. i. 44, τοῖς ὁμοίοις ἡμᾶς ἀμύνεσθαι.

15. οὐ περὶ τοῦ—sc. ὁ λόγος or ὁ ἀγὼν ἔσται, 'it will be no question of punishing another': cf. Dem. *Androt.* 607, οὐ περὶ πράξεως εἰσφορῶν ἐστίν: id. *Tim.* 701, περὶ αὐτοῦ τούτου νῦν ὑμῖν ἐστί.

16. καὶ ἄγαν εἰ τύχοιμεν—'if we were ever so successful': iii. 39, τυχόντες μὲν...σφαλέντες δέ: iii. 42, μὴ τυχών, opp. to πείσας: cf. ch. 22, 15.

17. φίλοι μὲν ἂν—the sentence begins as if the principal verb would be in the optative; instead of which by a change of construction ἂν is left without a verb and the second clause concludes with the present indicative γιγνόμεθα. The sense thus given is 'we might indeed become friends with our deadly foes, but we are actually becoming at variance with our true friends'; the change of expression being a rhetorical device to arrest the attention.

We have a similar variation in Dem. *Lept.* 461, παρὰ δ' ὑμῖν ἃ ἂν λάβῃ τις ἔχειν ὑπὲρ ἤρχε τὸν γοῦν ἄλλον χρόνον, 'in your city whatever a man has once received he used at any rate to be allowed to keep'. In this passage, in which the speaker is discussing a change of the laws for rewarding public services, he makes a sudden change of tense, and instead of saying ἔχειν ὑπάρχει, throws the sentence into an imperfect form.

CHAPTER LXIV

1. πόλιν...παρεχόμενος—παρέχεσθαι means to put forward as one's own, or on one's own part. Hence, applied to an envoy, it means either to represent, or to offer the alliance of the city

from which the speaker comes. The former view seems to give the better sense in the present passage and in ch. 85, 24, πόλιν ἀξιώχρεων παρεχομένους: while the latter agrees better with such expressions as iii. 36, ἔστιν ἃ παρεχόμενον, 'making certain offers'.

2. ἐπιών τω—'more likely to be an assailant than to have to defend myself'; sing. because the speaker identifies himself with the state which he represents.

3. προειδόμενος...αὐτός—a correction adopted by all editors for the manuscript reading προειδομένους...αὐτούς, 'ἐγὼ μὲν...ἀξιῶ is clearly opposed to τοὺς ἄλλους δικαίῳ ταυτό μοι ποιῆσαι, and distinguishes what Hermocrates thinks should be done by others from what he was prepared to do himself' (Arnold). The augmented participle προειδόμενος is abnormal and open to question; on the other hand there seems to be no authority here for the regular form προιδόμενος. In Dem. *fals. leg.* 413, προιδόμενος is now read, but in Aesch. *Timarch.* 23, 71, προειδόμενος is still retained: see Veitch's *Greek Verbs*.

ib. προειδόμενος αὐτῶν—'taking thought beforehand for these things', i.e. for the interests which he has been urging: cf. note on αὐτό, ch. 18, 5. The gen. is to be explained like φυλασσομένους τῶν νεῶν, ch. 11, 19: elsewhere we have the accusative construction, with the sense of foreseeing.

6. μωρία φιλονεικῶν—'in a foolish spirit of contentiousness': v. 43, φρονήματι φιλονεικῶν.

8. ὅσον εἰκὸς ἥσσασθαι—'to make all reasonable concessions': cf. ch. 19, 22.

9. ὑφ' ὑμῶν αὐτῶν—the manuscript reading, retained by most editors, to be taken with παθεῖν. Arnold however approves of Dobree's correction ἀφ' ὑμῶν, connecting it with ποιῆσαι. τοῦτο παθεῖν—sc. ἥσσασθαι, which implies either to yield to friends or to be worsted by enemies.

12. τὸ δὲ ξύμπαν—'while we are all neighbours and joint possessors of one island home'. In this clause the speaker passes from the individual ties of race to the universal bond of a common country. The accusatives correspond to the construction with οὐδὲν ἀσχρόν with which the sentence begins. Instead of δέ Krüger reads γε and Classen τε, but neither correction is an improvement. This is not the place for a resumptive τε, and δέ is required to mark the opposition between the particular and the general obligations to mutual concession.

14. καὶ περίρρυτον—'and that an island'; a further reason for union. περίρρυτος is rare in prose: Hdt. iv. 42, Λιβύη

δηλοῖ ἐωυτὴν ἐοῦσα περίρρυτος. ὄνομα ἔν—cf. ii. 37, ὄνομα... δημοκρατία κέκληται: i. 122, τὸ ἐναντίον ὄνομα ἀφροσύνη μετωνόμασται.

22. δυοῖν ἀγαθοῖν—‘there are two blessings of which we shall not rob Sicily’. οὐ στερήσομεν is practically equivalent to a single expression: cf. ch. 106, 10: Eur. Or. 1151, ἐνὸς γὰρ οὐ σφαλέντες ἔξομεν κλέος.

CHAPTER LXV

2. αὐτοὶ μὲν—opp. to οἱ δὲ τῶν Ἀθηναίων, line 7: cf. ch. 49, 6. The Athenians were not communicated with till the Sicelioti had settled their policy.

3. ξυνηχέθησαν—‘agreed, came to terms’: vi. 13, καθ’ αὐτοὺς καὶ ξυμφέρεισθαι. γνώμη—‘in a resolution’, denoting the views which finally prevailed and the determination which was formed. ὥστε—cf. ch. 37, 10.

4. ἔχοντες—so ch. 118, 15, ἔχοντες ἅπερ νῦν ἔχομεν.

5. Καμαριναίσις Μοργαντίνην—Morgantine was situated on the Symaethus between Syracuse and Catana on the east of Sicily, while Camarina was on the south coast. There seems therefore some error in one of the names. Possibly Καταναίσις should be read instead of Καμαριναίσις, unless indeed there was another Morgantine of which we do not know.

7. οἱ δὲ... ξύμμαχοι—they had of course taken part in the conference. The real opposition is therefore between the Sicilian convention and its effect on the Athenians: cf. note on ch. 24, 1, οἱ ἐν τῇ Σικελίᾳ Συρακόσιοι.

9. κἀκεῖνοι—the Athenians: ch. 37, 10. ἐπαινεσάντων... ἐποιοῦντο—the same tenses are used in a similar sentence, ch. 16, 1.

15. χρήματα ἐπράξαντο—=ἐξημίωσαν χρήμασιν, ii. 65: cf. vi. 54, εἰκοστὴν πρᾶσσόμενοι, of a tax: pass. viii. 5, πεπραγμένος φόρους.

17. τῇ παρουσίᾳ—the manuscripts are in favour of τῇ τε παρουσίᾳ: Bekker suggests τῇ τότε. ἡξιούν—‘expected’: with two constructions, μηδὲν ἐναντιοῦσθαι and κατεργάζεσθαι: in i. 43 we have a converse change of subject, τὸ αὐτὸ ἀξιούμεν κομίζεσθαι, καὶ μὴ... ἡμᾶς βλάψαι, sc. ὑμᾶς, subj. to βλάψαι.

21. αἰτία δ’ ἦν—the same construction as in ch. 26, 16. Classen points out that Thuc. elsewhere uses αἴτιον: e.g. i. 11: αἴτιον .. ἢ ὀλιγανθρωπία.

22. ὑποτιθεῖσα—'inspiring': i. 138, ἐλπῖδα ἣν ὑπετίθει: iii. 45, ἐλπίς...τὴν εὐπορίαν τῆς τύχης ὑποτιθεῖσα, 'giving hopes of'. ἰσχὺν τῆς ἐλπίδος—cf. ii. 62, ἐλπίδι...ἥς ἐν τῷ ἀπόρῳ ἡ ἰσχύς, where hope is contrasted with judgment founded on actual resources (γνώμη ἀπὸ τῶν ὑπαρχόντων): so in v. 103, we have the Athenians denouncing the dangers of mere visionary hopes.

The ideas of the Athenians at this period may possibly have been extravagant, but there was certainly good reason for their indignation against Pythodorus, who had handled the fleet badly and lost Messene. We are not told that Eurymedon and Sophocles effected anything to improve the position of affairs; so that, although the generals might not have had it in their power to prevent the Sicilian convention, the displeasure with which they were received is not to be wondered at.

CHAPTER LXVI

3. κατὰ ἔτος ἕκαστον δῖς—cf. ii. 31, where we have the first invasion under Pericles in the autumn of 431. Plutarch (*Per.* ch. 30) records a decree that the *strategi* should swear to invade Megara twice a year, and speaks of the strong feeling of Pericles against the Megarians. In i. 67 and 139 reference is made to their exclusion from Attic ports and markets. For their starving condition vid. *Ar. Ach.* 535 and 729—818. This play was exhibited in Feb. 425.

5. τῶν ἐκ Πηγῶν—Pegae was the Megarian harbour on the gulf of Corinth; ch. 21, 14. We are not told before this of its occupation by the *φυγάδες*. They were possibly the same as those who were allowed to settle for a year or so in Plataeae, iii. 68. As the Athenians commanded Nisaea the hostility of Pegae was a serious evil.

6. στασιασάντων—cf. ch. 3, 8, ἀντιλεγόντων. ἐκπιόντες—'having been expelled': ἐκπίπτω is virtually pass. of ἐκβάλλω, and so constructed with ὑπό: cf. i. 131, ἐς τὴν εἰρκτὴν ἐσπίπτει ὑπὸ τῶν ἐφόρων, 'is thrown into prison'. The same constr. is common with ἀποθνήσκω, πληγὰς λαμβάνω, κακῶς ἀκούω, etc.

9. ἀμφοτέρωθεν—by intestine as well as foreign war; or possibly from Pegae as well as Minoa.

10. τὸν θροῦν—'the general talk': v. 7 and viii. 79 with αἰσθόμενος: v. 30, αἰσθόμενοι τὸν θροῦν καθεστῶτα: v. 59, ἐς θροῦν καθίστατο.

11. ἡξιῶν—'thought fit', i.e. felt themselves in a position to urge the question of recalling their friends. λόγου—the proposal for the restoration of the exiles. ἔχεσθαι—cf. v. 49, τοῦ αὐτοῦ λόγου εἶχοντο, 'held fast to, insisted on'.

12. οἱ τοῦ δήμου προστάται—cf. ch. 46, 17.

17. ἐνδοῦναι—so ch. 76, 15, Χαιρώνειαν ἐνεδίδosan: v. 62, ἐνεδίδosan τὰ πράγματα. For other uses of ἐνδίδωμι cf. ch. 35, 17; iii. 37, οἷκτω ἐνδῶτε, 'concede': ii. 49, σπασμὸν ἐνδιδοῦσα, 'causing, bringing with it'.

19. κατελθεῖν—cf. περιπλεῖν, v. 53.

20. τὴν δὲ σταδίων—gen. of measure. Xen. *Anab.* i. 2. 8, τὸ εὖρος εἴκοσι καὶ πέντε ποδῶν: *Madv.* § 54. As regards the length of the walls Thucydides differs from Strabo, according to whom the distance to the port was 18 stades. These walls were constructed and garrisoned by the Athenians in 455, when Megara joined their alliance (i. 103).

21. τὴν Νίσαιαν τόν—so ch. 46, 14, τὴν νῆσον τὴν Πτυχίαν: ch. 67, 7, τοῦ Δημοσθένους τοῦ: v. 46, περὶ τὸν Ξενάρη τὸν ἔφορον, etc.

24. βεβαιότητος ἕνεκα—'in order to secure' with object. gen. Μεγάρων. πεираσθαι—sc. themselves; change of subject, as in ch. 65, 20.

26. ἐμελλον—sc. οἱ Μεγαρήs.

CHAPTER LXVII

1. ἀπό τε τῶν—lit. 'on the side of', i.e. 'so far as regards': cf. ii. 77, ἀπὸ τῶν παρόντων δεινῶν, 'with their present means of offence': vi. 102, ἀπὸ τῆς παρούσης δυνάμεως: see also note on ἀπό, ch. 18, 8. παρεσκεύαστο—so i. 46, ἐπειδὴ αὐτοῖς παρεσκεύαστο, 'when their arrangements were complete'.

4. τὴν Μεγαρέων νῆσον—so iii. 51, ἐπὶ Μινώαν τὴν νῆσον ἣ κεῖται πρὸ Μεγάρων. The definite article is used because the situation of the island was well known, or because it has been mentioned before. Minoa was occupied by the Athenians in 427, as a convenient station for maintaining the blockade against Megara (iii. 51).

6. ὅθεν ἐπλίνθενον—'from which they got bricks for the walls', i.e. clay to make them: so Hom. *Od.* xviii. 359, αἱμασίας λέγων, 'picking (stones for) walls'. For ἐπλίνθενον Classen suggests ἐπλίνθουσιν: the imperfect however gives a good sense, as repairs and additions were probably made from time to time.

ιδ. καὶ ἀπέιχεν—sc. from the walls: it was plainly on the main land. We should say 'and which was distant', and possibly ὅ is to be understood from ὅθεν. In Greek however the second clause in a relative construction is com-

monly thrown into a demonstrative form; cf. ii. 4, *οἶκημα*, *ὃ ἦν τοῦ τείχους*, καὶ αἱ θύραι ἀνεωγμέναι *ἐτυχον αὐτοῦ*: Plat. *Gorg.* 452 D, *τί ἐστι τοῦτο ὃ φῆς σὺ μέγιστον ἀγαθὸν εἶναι*, καὶ σὲ δημιουργὸν εἶναι αὐτοῦ. This seems also the simplest explanation of such sentences as the present, which are of common occurrence; e.g. i. 106, *ὃ ἐτυχεν ὄρυγμα μέγα περιέρχον καὶ οὐκ ἦν ἐξόδος*.

8. Πλαταιῆς—of those who escaped to Athens, iii. 24. καὶ ἕτεροι περίπολοι—‘and besides them certain of the frontier guard’. The Athenians on attaining eighteen years of age were enrolled among the *ἐφηβοί*, and after some preliminary training, served till the age of twenty in the *περίπολοι* or national guard. It seems probable that their first term of service was in Athens itself, while during the second year they formed a moveable force, employed in garrisoning fortified places in Attica, and in the defence of any point which might be threatened. They were armed with the hoplite’s spear and shield. On the present occasion they seem to have been employed on service beyond the frontier of Attica, or to have been stationed at Minoa. Some authorities therefore doubt if *περίπολοι* is to be understood here in its usual sense: see Arnold’s and Poppo’s notes.

9. *ἐς τὸ Ἐννάλιον*—so Poppo, Krüger, etc. for the manuscript reading *ἐς τὸν*. The neuter *ὃ* which follows makes the correction imperative, otherwise *τὸν* might possibly be retained on the analogy of iii. 3, *ἐς τὸν Μολόεοντα ἐξῆλθον*, ‘to the temple of (Apollo) Maloeis’: Ar. *Av.* 619, *εἰς Ἀμμων’ ἐλθόντες*. In both these passages however there is an idea of worshipping or consulting the deity beyond the mere notion of locality, as is natural when the name of the god is used to designate his temple; vid. Arnold: cf. however ch. 118, 21, *παρὰ τοῦ Νίσου*. The form *Ἐννάλιον* is neut. adj. sc. *ιερόν*.

10. *Ἐλασσον ἀποθεν*—nearer (than the brick pit) to the walls.

14. *ὥς λησταί*—in iii. 51 we find that the Athenians hoped by occupying Nisaea to suffer less from *ληστῶν ἐκπομπῇ* on the part of the Megarians. *ἐκ πολλοῦ*—‘for some time back’, connected with both *τετραπνευκότες* and *εἰώθεσαν*, and opposed to *καὶ τότε*, line 22: cf. ch. 103, 15. *τετραπνευκότες*—‘having managed, secured’: v. 11, *ξυμμαχίαν θεραπεύοντες*: vi. 61, *θεραπεύοντες (τὸ) μὴ θορυβεῖν*. *τῶν πυλῶν*—at the end of the long walls. These gates, like Nisaea itself, were held by the Peloponnesian garrison.

16. *διὰ τῆς τάφρου*—this seems to have been a dry trench outside the walls of Nisaea, extending from the long walls to the sea. Rutherford rejects the words, *κατὰ τήν* being Attic.

19. ἐς τὸ τεῖχος—so. within the long walls: so ch. 68, 2: 69, 9. ὅπως...ἀφανής—i.e. that the Athenian garrison might not know what they had to look out against. For ἀφανής in the sense of uncertain and doubtful, cf. ii. 42, opp. to τὸ ὁρώμενον: viii. 92, opp. to a settled arrangement. δὴ implies pretence: cf. ch. 23, 8.

22. καὶ τότε—‘so now’, resuming the account of the actual attempt.

26. ξυγκληροθῆναι—Bekker and Arnold have ξυγκληθῆναι, but the aor. pass. seems always to have σ: vid. Poppo, and Veitch’s *Greek Verbs*. All editors have ξυγκληροθέν, v. 72, and κατεκλήσθησαν, i. 117.

28. κώλυμα...προσθῆναι—‘a hindrance to shutting’; vid. Goodwin § 92, note 2. In i. 16 we have κωλύματα μὴ αὐξηθῆναι. Similarly κωλύω and other verbs of kindred meaning take an inf. with or without μή. προσθῆναι—cf. Hdt. iii. 78, προσθεῖναι τὰς θύρας: in Ar. *Vesp.* 201 τῇ δοκῇ προσθεῖς possibly means ‘shutting (the door) by means of the bar’.

ib. καὶ αὐτοῖς—from its position virtually dat. com-
modi, though it may be connected grammatically with ξυμπράσ-
σοντες: iii. 36, οἱ αὐτοῖς τῶν Ἀθηναίων ξυμπράσσοντες. κατὰ τὰς
πύλας—there is good authority for the article, which however
is omitted by many editors: cf. note on μέσον, ch. 31, 9.

32. οὐ νῦν τὸ τροπαῖον—so v. 10, ἥπερ νῦν τροπαῖον
ἔστηκε. Jowett points out that although the Megarians re-
covered the walls and destroyed them (ch. 109), yet the trophy
was not molested. ἦσθοντο γάρ—explains μαχόμενοι: notwith-
standing the surprise the Athenians did not win the gates
without fighting (Arnold).

35. ὁπλίταις—the troops under Hippocrates, supr. line 4.

CHAPTER LXVIII

2. ὁ δὲ ἐντὸς γιγνόμενος—as each got in: iii. 77, τὰς δὲ
πληρουμένας (ναῦς) ἐξέπεμπον, sent out their ships as fast as
they could man them.

4. τὸ μὲν πρῶτον—this finds its corresponding clause
in αἶμα δ’ ἔψ, line 16, or perhaps in οἱ δ’ ὥς, line 13. The latter
however seems rather to belong to the loosely-worded paren-
thetical sentences which describe the general panic.

ib. ἀντισχόντες—‘held out, made a stand’: vi. 22, ὅπως πρὸς τὸ ἱππικὸν ἀντέχωσι: ii. 49, with dat., of the body holding out against disease: i. 65, abs. of supplies holding out. ὀλίγοι—partial apposition: ch. 6, 4: 62, 17.

6. ἐς φυγὴν κατέστησαν—so ch. 100, 22, and often. προσπεπτωκότων καὶ νομίσαντες—two different constructions giving the reasons of the panic; the second clause having a subordinate parenthesis τῶν προδιδόντων ἀντιμαχομένων. σφᾶς—the Peloponnesians, gov. by προδεδωκέναι.

10. ξυνέπεσε—see note on ξύμπωμα, ch. 36, 16: Hdt. viii. 15, συνέπιπτε δὲ ὥστε γίνεσθαι, of two coincident events. ἀφ’ ἑαυτοῦ γνώμης—‘of his own idea’, an unusual expression, of which Poppo cites instances from Dio. Cass.: in iii. 92 we have ἀπὸ τοιαύτης γνώμης, ‘with this idea’: cf. Dem. *de Cor.* 281, ἀπὸ τῆς ἑμαυτοῦ γνώμης, ‘from my own judgment’.

12. θησόμενον τὰ ὄπλα—to be taken with λέναι, the inf. depending on κηρῦσαι: so ch. 105, 12: cf. ii. 2, ἀνείπεν ὁ κήρυξ, εἰ τις βούλεται ξυμμαχεῖν, τίθεσθαι παρ’ αὐτοὺς τὰ ὄπλα. The phrase of course is not to be taken literally, but simply means ‘to join the Athenians’; see note on ch. 44, 6.

14. πολεμίσθαι—pers. ‘that they were attacked’: so i. 37, αὐτοὶ οὐκ εἰκότως πολεμοῦνται: or perhaps impers. like ch. 23, 12, τὰ περὶ Πύλον ἐπολεμεῖτο.

17. οἱ πρὸς...πράξαντες—‘those who had conducted the intrigue with the Athenians’: i. 131, πράσων πρὸς τοὺς βαρβάρους. Instead of ἄλλοι Krüger and Classen read ἄλλο in agreement with πλῆθος. The main body of the democratical party is denoted, the arrangement having been made by their προστάται (ch. 66).

20. ξυνέκειτο—see note on ch. 23, 4: for inf. cf. viii. 52, ξυγκεῖσθαι κρατεῖν βασιλεία.

22. διάδηλοι—‘distinguished from the others’, διά denoting disjunction, as in διαλύω, διαγιγνώσκω, etc.

ib. λίπα—so i. 6, λίπα ἠλείψαντο. λίπα is regarded as either (1) a dat. (=λίπαι or λίπα) from an old noun λίπα, or (2) an adv. or cogn. accus. from a supposed nom. λίψ. See Lidd. and Scott, and notes on Hom. *Il.* x. 577, ἀλειψαμένω λῖπ’ ἐλαίῳ: *Od.* iii. 466, ἔχρισεν λῖπ’ ἐλαίῳ. It only occurs once in Homer without ἐλαίῳ, *Od.* vi. 227.

23. ἀλείψεσθαι is constructed in accordance with the sense as if ‘they agreed’ had preceded. ἀδικῶνται—harmed by their friends (the Athenians): the word implies unfair or wrongful injury.

ib. ἀσφάλεια—‘they could open the gates with more safety’, because the main Athenian army was now at hand. Classen suspects that this sentence, as far as παρήσαν, is out of place, and ought to follow ἐπεξιέναι ἐς μάχην, line 20. It certainly seems clear that by τοὺς Ἀθηναίους (line 21) is denoted the force which came from Eleusis, and not the troops in possession of the long walls.

25. οἱ ἀπό—the def. article is explained by κατὰ τὸ ξυγκείμενον, though the arrangement has not been mentioned before. οἱ τὴν νύκτα πορευόμενοι—‘those troops, that is, which were marching (or were to march) during the night’, as opposed to those already in ambush at Megara. If the def. article be retained it is used to give a further definition, as in ch. 1, 19, ἄλλαι αἱ πληρούμεναι. Most editors however reject οἱ, which is absent from several manuscripts, and may have got into the text from the last syllable of ἐξακόσιοι.

30. καὶ οἷ—cf. note on ch. 33, 13. Here the demonstrative form seems required by the sense.

34. τις—a common usage in threats and warnings: cf. ch. 13, 21, ἣν ἐσπλήη τις: iii. 2, εἰ μή τις προκαταλήψεται. αὐτοῦ...ἔσθαι—sc. they threatened to fight it out on the spot.

36. ἰσχυρίζοντο—‘insisted’: ch. 23, 6.

CHAPTER LXIX

2. ἐναντίωμα—only here in Thuc.: Dem. *de Cor.* 328, παρὰ τῆς τύχης τι συμβέβηκεν ἐναντίωμα. περιετείχιζον—imp., = began the circumvallation.

7. σίδηρος—according to the scholiast the same as σιδήρεια λιθουργά, ch. 4, 6.

9. ἀρξάμενοι δ’—the construction of this sentence is loose and irregular; the chief difficulty being with what verb ἀρξάμενοι and the following participles are to be connected. Krüger and Arnold refer them to the preceding περιετείχιζον: but the δέ with ἀρξάμενοι is against this view, and marks the beginning of a new sentence. Accordingly Poppo connects all the participles with ἀπεσταύρουν in line 14. This verb however does not contain the main idea of the sentence, but only describes a small part of the siege operations. There remains therefore the explanation suggested in Classen’s critical note, that some general word such as περιετείχιζον was

intended to follow ἀρξάμενοι, and must be understood with ἀπ' ἐκείνου...Νισαίας and what follows. A similar view is taken by Jowett.

ιβ. ἀπὸ τοῦ τείχους—the long walls and the space enclosed, which had been taken at daybreak (ch. 66). For sing. τείχους cf. ch. 67, 19: also ii. 13, where τοῦ μακροῦ means the double wall to the Piraeus. διοικοδομήσαντες—'walling off', by a cross work, to prevent interruption from the city: cf. viii. 90, διωκοδόμησαν στοάν: so in iii. 34 and vii. 60 διατείχισμα means a separate space walled off, a separate fortified work.

10. ἀπ' ἐκείνου ἐκατέρωθεν—the Athenians extended their works on both sides, so as to enclose Nisaea from sea to sea. ἐς θάλασσαν—sc. περιτείχισον, note on line 9. Νισαίας—dep. on ἐκατέρωθεν: ch. 31, 5, τῆς νήσου ἐκατέρωθεν.

11. τάφρον...διελομένη—the sentence, which began with αἱ στρατηγοί, has now expanded its subject, and applies to the whole Athenian force, with which the collective στρατιά stands in apposition. For διελομένη see note on ch. 11, 11: so v. 75, διελόμενοι τὴν πόλιν περιτείχισον.

12. προαστεῖον—'an open space like the parks in London. partly planted with trees, and containing public walks, colonnades, temples, and the houses of some of the principal citizens. It was used as a ground for reviews of the army, and for public games' (Arnold).

13. καὶ κόπτοντες—most editors take this as a fresh sentence. Probably however as no finite verb has yet been expressed, though intended, the main sentence closes with ἀπεσταύρουν, although in sense this verb applies to the final clause alone. The clue has in fact been dropped in a maze of participles and parentheses. According to this view the καὶ which precedes κόπτοντες corresponds to the τε which follows ἐκ in the previous line; otherwise διελομένη and χρώμενοι are connected by (τάφρον) τε...(ἐκ) τε.

14. τὰ δένδρα—esp. the fruit trees, which would be found in the προάστειον, mainly olives and figs: see Arnold on ii. 75. ὕλην—'brushwood', for fascines and to interlace with the palisades. See the account of the siege of Plataeae, ii. 75, 76; where we find that ξύλα is the word used for timber from forest trees, as in ch. 13, 3 and 52, 16: cf. Xen. Anab. i. 5, 1, εἰ δέ τι καὶ ἄλλο ἐντὴν ὕλης ἢ καλάμου (shrub or plant)...δένδρον δ' οὐδὲν ἐντὴν.

ιβ. εἴ πῃ δέοιτό τι—'if at any point any part needed it'; τι being the subject of the verb; so Poppo. Krüger proposes to read δέοι, as in ch. 4, 9, εἴ που δέοι. Classen and Jowett

take *δέοιτο* = *δέοι*, citing Soph. O. C. 570, ὥστε βραχέα μὲν δεῖσθαι φράσαι: Dem. de Cor. 276, οὐδὲν...εἰσήγετο ὧν ἐδεῖτ' αὐτῷ. Veitch gives Plat. Meno 79 c, and Hdt. iv. 11, as instances in which *δεῖσθαι* and *δεόμενον* 'may be thought to have rather an appearance of impersonality'. All these passages however can be explained without depriving *δέομαι* of its usual meaning.

15. ἐπάλξεις λαμβάνουσαι—'with the addition of battlements': ch. 115, 3, ἀπ' οἰκιῶν ἐπάλξεις ἔχουσῶν. In the same ch., line 14, we have λαβὸν μείζον ἄχθος: cf. Hdt. ix. 7, τὸ τεῖχος...ἤδη ἐπάλξεις ἐλάμβανε. αὐταὶ ὑπῆρχον—'of themselves', cf. ch. 4, 15.

18. ὅσον οὐκ—'all but': i. 36, ὅσον οὐ παρόντα πόλεμον: ch. 125, 11, ὅσον οὐπω. σίτον τε—the first reason for their surrender; two others are then given with νομίζοντες and ἡγούμενοι.

23. ἕκαστον...παραδόντας—acc. because the subject of ἀπολυθῆναι is not identical with the subject of ξυνέβησαν, but corresponds to ἕκαστον put collectively. The convention was made by the Lacedaemonian officers on behalf of the whole force. 'The ἄρχων here spoken of was the Spartan commander of the Peloponnesian garrison, like Tantalus at Thyrea, ch. 57; Pasitolidas at Torone, v. 3; Menedaeus and his colleagues in Acarnania, iii. 100' (Arnold).

25. χρῆσθαι—so ii. 4, ξυνέβησαν παραδοῦναι σφᾶς αὐτοῦς...χρήσασθαι ὃ τι αὐτῶν βούλωνται. ἀπορρήξαντες—by destroying a portion of the walls; thus securing their occupation of Nisaea, and the rest of the walls.

29. παραλαβόντες—ch. 54, 21.

CHAPTER LXX

1. Βρασίδας ὁ Τελλίδος—Brasidas was spoken of in chapter 11 without any description; while here we have his country and father named, as in ii. 25. So Cleon is twice described in similar words, ch. 21, 10 note.

4. στρατεῖαν—so Poppo, etc. for στρατιάν, cf. ch. 74, 10. The two words are frequently confused in the manuscripts; see Krüger on i. 3, and Poppo and Classen on i. 9. Aristophanes undoubtedly uses στρατιά for an expedition, e.g. Vesp. 354, but the usage is very doubtful in prose. In vii. 17 and viii. 108 στρατιάν ἐπαγγέλλειν is 'to require a military force'.

7. *ἴς τε τοὺς*—corresponds to *καὶ αὐτός*, line 10, showing what Brasidas and the Boeotians were to do respectively. *τε* is slightly out of place: cf. ch. 52, 6.

9. *ὄνομα τοῦτο*—see note on *οὗτος*, ch. 41, 7.

16. *ἔξελθών*—‘having marched out’, sc. to relieve Megara: v. 8, *καθαρὸν ἐξῆλθε*, of Cleon’s expedition: v. 54, *ἔξελθόντες*: Classen however takes it to mean coming out from the mountain pass. *ἔτυχε γάρ*—showing why he could act without discovery. *πρὶν ἐκπυστος γενέσθαι*—so iii. 30, *πρὶν ἐκπύστους γενέσθαι*.

20. *τῷ λόγῳ*—his *professed* object was the recovery of Nisaea, and he might possibly *really* attempt it, but his main purpose was to enter the city and secure Megara itself against the democratical party. The definite article with *λόγῳ* shows that this motive was actually put forward, while it is absent with the merely hypothetical *ἐργῳ*. *τὸ μέγιστον* is a frequent appositional construction: ii. 65, *τὸ δὲ μέγιστον πόλεμον ἀντ’ εἰρήνης ἔχοντες*.

23. *σφᾶς*—himself and his men: ch. 9, 21. *ἐν ἐλπίδι εἶναι*—so vii. 25, *ἐν ἐλπίσιν εἶσιν*. The aor. inf. follows in accordance with the general construction of such phrases; in vii. 46 however we have *ἐν ἐλπίδι εἶναι...αἰρήσειν*, denoting a result not immediately looked for.

CHAPTER LXXI

2. *οἱ μὲν...οἱ δέ*—‘the one party...the other’, in apposition with *στάσεις*: iii. 105, *οἱ Ἀκαρῶνες οἱ μὲν...οἱ δέ. σφίσι*—dat. incommodi with *ἐσαγαγών. αὐτούς*—‘themselves’=*σφᾶς*: ch. 50, 13 note.

4. *ἐπίθεται*—ch. 1, 17.

6. *ἐφεδρεύοντων*—‘waiting to attack them’; viii. 92, *ἐφεδρεύοντων τῶν πολεμίων*: Eur. *Or.* 1627, *ξιφῆρης τῇδ’ ἐφεδρεύεις κόρη*.

7. *ἡσυχάσασι*—‘to stop their quarrel and await the issue’: note the force of the aorist participle. *περιῖδειν*, which in the act. usually means ‘to overlook’, here means ‘to look round for’, i.e. await: this is the meaning of the mid. present, as in ch. 73, 6, *περιορωμένους*: in vi. 93 and vii. 33, *περιορώμενοι* means ‘standing aloof, waiting the event’: cf. ch. 124, 29.

10. *ἀσφαλεστέως*—so ch. 39, 11, *ἐνδεεστέως*: i. 130, *μειζόνως. οἷς=ὁποτέροις*: so ch. 128, 1, *ὅν*, meaning one of two. *εἴη*—see Goodwin § 74, for the use of the optative in compound sentences. *κρατήσασι*—‘when they had won the day’.

CHAPTER LXXII

1. παρήσαν—arrived at Tripodiscus. The rest of the sentence as far as ἀπήλθον πάλιν is parenthetical, and relates to what passed before this: cf. iii. 2, βουλευθέντες μὲν καὶ πρὸ τοῦ πολέμου, κ.τ.λ. διανενοημένοι μὲν—the construction is slightly irregular, as the corresponding clause with δέ has a finite verb ἐρρώσθησαν, line 6; the participial and subordinate character of the parenthesis is in fact lost sight of.

3. οὐκ ἄλλοτρίου—cf. note on ch. 6, 5, οἰκεῖον.

6. ἐρρώσθησαν—‘were ardent’: ii. 8, ἐρρωντο ἐς τὸν πόλεμον: ib. ἐρρωτο πᾶς with inf.: viii. 78, ἐρρωντο μᾶλλον. ἀποστείλαντες—they despatched at once a large force to cooperate with Brasidas: the rest of their army was no longer required. This explains who were οἱ Βοιωτοί, line 1.

10. οὐκ ἔλασσον—so vi. 95, ἐπράθη ταλάντων οὐκ ἔλασσον πέντε καὶ εἴκοσι. ‘When a magnitude expressed in numbers is increased by πλεόν (πλείον, πλείν), or diminished by ἔλαττον (μείον), these words, with or without ἤ, are attached to the denomination of the magnitude without influencing its case’ (Madv. § 92). So in Latin with *plus*, *minus*, etc., e.g. Liv. xlii. 7, pugnatum est amplius tres horas.

15. ἐν γάρ—explanatory of ἀπροσδοκήτοις. ἐν τῷ πρὸ τοῦ—so i. 32 with πω: cf. ch. 12, 18, ἐν τῷ τότε.

17. ἀντεπεξέλασαντες—a compound like ἀντεπαναγόμενοι, ch. 25, 4: cf. ch. 131, 1, ἀντεπεξεληθόντες: viii. 104, ἀντεπεξῆγον. οἱ τῶν Ἀθηναίων—sc. ἱππῆς, understood from line 14 and implied by ἀντεπεξέλασαντες. ἐπὶ πολὺ—of time, as in v. 16, χρῆσαι τάδε ἐπὶ πολὺ. The phrase more commonly denotes extent of space rather than of time, while in such passages as the following its meaning is doubtful; i. 6, ἐπὶ πολὺ αὕτη ἡ σκευὴ κατέσχε: i. 7, διὰ τὴν ληστείαν ἐπὶ πολὺ ἀντισχοῦσαν.

19. ἀξιοῦσιν ἐκάτεροι—‘both sides claim the victory’: i. 105, ἐνόμισαν αὐτοὶ ἐκάτεροι οὐκ ἔλασσον ἔχειν: cf. i. 54, ἐκάτεροι νικᾶν ἡξίουσαν.

22. προσελάσαντας—a conjecture of Portus for προσελάσαντες, so Classen. The latter shows that the word is used of cavalry ‘riding up’ or ‘pushing on’: vi. 63, ἱππῆς προσελαύνοντες πρὸς τὸ στράτευμα: vi. 65, οἱ ἱππῆς προσελάσαντες ἐς τὴν Κατάνην. It therefore applies exactly to the Boeotians, who pushed their advance as far as the walls of Nisaea. One manuscript has προσελάσαντα, which might possibly be retained in agreement with ἱππαρχον. The only objection to reading προσελάσαντας is

the awkwardness of the following *καί*, which must be taken in the sense of 'both', connecting *ἀποκτείναντες ἐσκόλευσαν* with *καί τῶν τε... ἔστησαν*, instead of simply joining two participles of the same construction.

Poppo retains *προσελάσαντες*, which he considers may mean that the Athenians retired on Nisaea, so as to draw the enemy in that direction. Arnold, followed by Krüger, reads *πρὸς αὐτῇ τῇ Νισαίᾳ*, 'under the walls of Nisaea', and explains *προσελάσαντες* of the Athenians 'charging the enemy'.

25. οὐ μέντοι—the general action however had no decisive result. ἐν τῷ παντὶ ἔργῳ is opposed to the success of the Athenians at a single point. βεβαίως—with *τελευτήσαντες*, 'certum pugnae eventum adepti', Poppo. If the text be right we must adopt this explanation. Classen takes *τελευτήσαντες* adverbially, 'in the end'; but I believe that the present participle only can be thus used. Krüger and others suspect an error in *τελευτήσαντες*.

26. ἀπεκρίθησαν—'separated'; so διεκρίθησαν, ch. 14, 24, etc. Lid. and Scott give no other instance of ἀποκρίνομαι thus used. In ii. 49 ἐς τοῦτο πάντα ἀπεκρίθη means 'all diseases ended in this alone'. ἀλλ' οἱ μὲν—sc. ἀπεκρίθησαν, neither side got the victory, but they retired to their respective camps. The disjunction is awkward, and the whole sentence somewhat unsatisfactory. It would seem as if ἀπεκρίθησαν ought to follow ἀλλά, some finite verb being lost in the first clause.

CHAPTER LXXIII

6. περιορωμένους—cf. ch. 71, 8, περιιδεῖν.

7. ἀμφοτέρα—explained by the clauses with ἄμα μὲν and ἐν τῷ αὐτῷ δέ line 12: cf. iii. 11, ἄμα μὲν γάρ... ἐν τῷ αὐτῷ δέ καὶ κ.τ.λ. ἐπιχειρεῖν προτέρους—both words used of taking the initiative in attack: ch. 29, 21, ἐπ' ἐκείνους γὰρ ἂν εἶναι τὴν ἐπιχείρησιν: i. 123, οἱ πρότεροι ἐπιόντες.

9. ἐπειδὴ γε—having shown that they were ready to defend themselves, there was no need to begin the attack. For nom. ἐτοίμοι ὄντες cf. v. 72, ἔδειξαν περιγεγόμενοι: i. 21, ὁ πόλεμος δηλώσει μείζων γεγεννημένος: Soph. Ant. 20, δηλοῖς τι καλχαίνου' ἔπος: see Goodwin, § 113.

11. καὶ αὐτοῖς—'and so the victory might be justly put down to them as it were without a struggle'. This is a parenthetical clause dependent on ἐνόμιζον. For αὐτοῖς cf. ch. 50, 13: so infr. line 18. ἀκονιτί—Dem. de Cor. 295, ταῦτα προεῖτο ἀκονιτί: cf. Hor. Ep. i. 1, 51, condicio duleis sine pulvere palmae.

12. *τίθεσθαι*—pass. in the sense of attributing or reckoning. Krüger and Classen regard this use of *τίθεσθαι* with suspicion, no instance of such a phrase as *τιθέναι τι πρὸς νίκην* being found. Krüger therefore reads *ἀνατίθεσθαι* for *ἀν τίθεσθαι*: cf. Dem. *de Cor.* 230, *τὰ πεπραγμένα ἑαυτῷ ἀνατίθεις ἐμοί*, etc. Classen considers that in sense also the whole clause is out of place. It seems, he thinks, like an explanatory gloss of *ἀμαχεί ὧν ἔνεκα ἦλθον*, line 18, or a second clause in connexion with those words.

13. *ἐν τῷ αὐτῷ δέ*—‘and moreover as regards the Megareans things turned out well’. *ὁρθῶς ξυμβαίνειν* is a repetition of *καλῶς ἔχειν*, line 7, and in construction depends on *ἐνόμιζον*. Had strict regularity been observed the two clauses would run thus, *καλῶς ἐνόμιζον ἀμφοτέρω ἔχειν, ἅμα μὲν τὸ μὴ ἐπιχειρεῖν κ.τ.λ., ἐν τῷ αὐτῷ δὲ τὸ πρὸς Μεγαρέας*.

14. *οὐκ ἂν ἐν τύχῃ*—i.e. they would not have had even a chance; ‘non fuisse futurum ut res in aleam daretur’, Poppo. *ἐν τύχῃ γίνεσθαι*, sc. *τὰ πράγματα*, is a very unusual phrase: it may be illustrated by such expressions as i. 137, *ἐν τῷ ἀσφαλεῖ μὲν ἐμοί (ἐγίγνετο)*, ‘I was in safety’: vi. 60, *οὐκ ἐν παύλῃ ἐφαίνετο*, ‘there was no sign of stopping’. Poppo explains in the same way iii. 33, *οὐκέτι ἐν καταλήψει ἐφαίνετο*, ‘there seemed no hope of catching (the foe)’: here however *Ἀλκίδας*, who has been mentioned before, may be the subject of the verb.

15. *ὥσπερ ἡσσηθέντων*—gen. abs. sc. *σφῶν*: cf. v. 33, *ἐς Παρρασίους...ἐπικαλεσαμένων σφῶν*, sc. *τῶν Παρρασίων*: vi. 7, *οἱ Ἀργεῖοι...ἐξελθόντων*, sc. *τῶν Ἀργείων*. In all these passages we might have expected a nom. or acc. participle. Possibly the subject of *ἡσσηθέντων*, ‘after a defeat’, is to be considered as not absolutely identical and co-extensive with the subject of *ἐνόμιζον* and *στερηθῆναι*, though referring to the same side, and the other passages may be similarly explained.

17. *κὰν τυχεῖν...βουληθέντας*—for *τυγχάνω* with particip. cf. ch. 115, 5, *ἐτυχον καθεύδοντες*: and see Goodwin § 112, 2. The aorist *βουληθέντας* can not be equivalent to *βουλόμενοι*, but must give the sense ‘it might even be the case that the Athenians had shrunk from an engagement’, i.e. had been dismayed when they saw the Lacedaemonians advance towards Megara. Note the absence of the article with *αὐτοὺς Ἀθηναίους*, a construction only admissible with proper names: cf. ch. 80, 25, *αὐτὸν Βρασίδαν*: so Plat. *Menex.* 241 D, *αὐτὸν βασιλεῖς*, of the Persian king.

18. *περιγενέσθαι*—of the accruing of advantage: cf. vi. 8, *ἦν τι περιγενήται αὐτοῖς*.

19. οἱ γὰρ Μεγαρήs—the subject of the main sentence. It is followed by a long parenthesis as far as line 32, and it is repeated in the words οἱ τῶν φευγόντων φίλοι Μεγαρήs. μὴ ἐπιόντων—sc. τῶν Λακεδαιμονίων. καὶ οἱ ἐκείνων στρατηγοί—partial apposition: cf. note on ch. 6, 4.

23. ἀντίπαλον—lit. 'equally matched': the Athenians reflected that they would risk more in a battle than their adversaries. ἐπειδὴ καί—cf. ἐπειδὴ κ.τ.λ. line 9. τὰ πλείω—the capture of Nisaea and the long walls.

24. ἄρξασι—sc. σφίσι, 'to begin' or 'if they began'. πρὸς πλείονας—the enemy had 6000 heavy-armed men, the Athenians 4600 (ch. 68, 4: 72, 25) besides the light-armed Plataeans and περίπολοι.

25. ἢ λαβεῖν...ἢ...βλαφθῆναι—these alternative clauses are explanatory of τὸν κίνδυνον. τῷ βελτίστῳ—to be taken with βλαφθῆναι, the dat. denoting the part in or with which the loss would be incurred. This construction is not elsewhere found with βλάπτω, with which 'poetae, cum in vim privandi transeat, genitivo utantur' (Poppo); but it may be defended on the analogy of such passages as ii. 65, σφαλέντες...παρασκευῇ: vi. 10, σφαλέντων ἀξιώχρεψ δυνάμει: id. μετεώρῳ πόλει κινδυνεύειν. Possibly in the present passage the construction may be somewhat affected by σφαλέντας.

For the 1st aor. form βλαφθῆναι cf. ch. 87, 29: βλαβῆναι occurs i. 141. There is good authority for both aorists, but the second is the more common: see Veitch's *Irregular Greek Verbs*.

27. τοῖς δέ—eth. dative, the construction of the sentence depending on λογιζόμενοι: 'while on the side of the enemy each part of their whole force and of the troops on the field was naturally ready to dare to risk a battle'. This is Poppo's translation, and it gives a fairly satisfactory sense. The Peloponnesian army was composed of contingents from different states: each contingent was only a portion of the whole available military force (ξυμπάσης τῆς δυνάμεως) and of the army now under Brasidas (τῶν παρόντων). Therefore a defeat would not cripple the Peloponnesian confederacy as a whole, while the several contingents might be willing to risk a battle with the chance of their neighbours suffering more than themselves. On the other hand any loss sustained by the Athenians would fall on the flower of their national troops.

μέρος ἕκαστον, according to this view, is the subject of ἐθέλειν, and κινδυνεύειν depends on τολμᾶν. The redundancy of infinitives is certainly awkward: cf. however iii. 56, ἐθέ-

λοντες δὲ τολμᾶν μετὰ κινδύνων : v. 9, τὸ ἐθέλειν καὶ ἀσχύνεσθαι καὶ τοῖς ἄρχουσι πείθεσθαι : i. 71, βουλομένων προθύμων εἶναι.

It has been proposed to take μέρος as the object of κινδυνεύειν and ἕκαστον as masc., 'each (commander) was naturally willing to hazard a portion', etc. But this use of κινδυνεύειν is doubtful, being only supported by such phrases as vi. 57, πάντα ἐκινδύνουν, and the improvement in sense is not great.

For καὶ τῶν παρόντων Donaldson adopts the conjecture ὀλίγων παρόντων gen. abs., which gives a good sense and construction, but does not seem necessary. Classen follows Götter in altering ἕκαστον into ἐκάστων in agreement with παρόντων, giving the sense 'a portion of the several powers present on the field', i.e. represented by their contingents. We have then to supply a subject to ἐθέλειν from the general sense, sc. the enemy, or else τοῖς δέ must be changed into τοὺς δέ.

29. χρόνον δὲ...καὶ ὥς—'after they had waited some time, and since there was no sign of movement on either side'. For ἀφ' ἐκατέρων we should have expected οὐδετέρων or οὐδ' ἀφ' ἐτέρων.

32. οὕτω δῆ—'upon this, then at last'; 'introducing the apodosis after a long protasis' (Lid. and Scott); so ch. 75, 13. The subject of the sentence is again defined in the words of τῶν φευγόντων φίλοι Μεγαρήs, see line 19.

In viii. 99 there is a very similar sentence, where οἱ Πελοποννήσιοι is the original subject, and after a series of clauses introduced by ὥς, which take up more than half the chapter, we have οὕτω δῆ ὁ Μίνδαρος...ἔπλει.

ib. τῷ μὲν Βρασιδᾷ—there is no corresponding clause with δέ: some mention of receiving back the exiles was probably intended to follow.

CHAPTER LXXIV

1. διαλυθέντων—Classen points out that in all the fourteen instances in which this word is used of the separation of a confederate force the aor. pass. is the tense employed. κατὰ is distributive, 'to their several cities'.

4. ἵνα περ—cf. ch. 48, 31.

6. ὅσοι μὲν...οἱ δὲ ἄλλοι—two coordinate divisions of οἱ ἐν τῇ πόλει Μεγαρήs: cf. i. 89, οἰκίαι αἱ μὲν πολλαὶ...ὀλίγαι δέ. πραγμάτων—'dealings, intrigues', an unusual sense of the substantive, though common with the verb: cf. ch. 73, 38, τῶν

πρὸς τοὺς Ἀθηναίους πραξάντων: also ch. 76, 6. For *πρὸς τοὺς* we might expect *τῶν πρὸς*, but in such constructions the article is sometimes omitted before a preposition, and *πρὸς* may also be regarded as belonging to the whole clause rather than to *πραγμάτων* alone.

8. *ὑπεξῆλθον*—cf. vi. 51, of a defeated party, *οἱ τὰ τῶν Συρακοσίων φρονούντες εὐθὺς ὑπεξῆλθον*: in iii. 31 it takes the acc. *ὑπεξεληθόντες τούτους*: cf. constr. ch. 28, 14. We find 120 of these Megarians serving in the Athenian expedition to Sicily, vi. 43.

9. *κατάγουσι*—the regular word for restoring an exile: Aesch. *Sept.* 647, *κατάξω δ' ἄνδρα τόνδε*: cf. *Ar. Ran.* 1165, *φεύγων δ' ἀνὴρ ἦκει τε καὶ κατέρχεται*.

10. *ὀρκώσαντες*—in viii. 75 we have cogn. acc. *ὤρκωσαν πάντας τοὺς στρατιώτας τοὺς μεγίστους ὄρκους, ἣ μὴν ὁμονοήσῃν*.

13. *ἐξέτασιν ὅπλων*—an inspection or review: vi. 96, *ἐξέτασιν ὅπλων ἐποιοῦντο*. This would give an opportunity of selecting and securing the disaffected, especially if, as Arnold supposes, the men had laid down their arms in order to listen to an address from their commanders. Hippias in a similar way seized his enemies, who appeared without their arms, *οἰόμενοι τι ἐρεῖν αὐτόν* (vi. 58). *διαστήσαντες τοὺς λόχους*—the several divisions were apparently reviewed in different parts of the town.

17. *ψῆφον διενεγκεῖν*—=*διαψηφίσασθαι*, *διά* implying a vote on this or that side: Eur. *Or.* 49, *διοίσει ψῆφον Ἀργείων πόλις*: in Hdt. iv. 138, *οἱ διαφέροντες τὴν ψῆφον* seems to mean those who differed in their vote. *φανερὰν*—opp. *κρύφα*, ch. 88, 2.

ιβ. κατεγνώσθησαν—passive, though the active takes a genitive of the person. Lysias, *de caede Erat.* 94, has the act. with acc. *τοῦτον καταγιγνώσκειν φόνον*. Lid. and Scott give Dion H. xi. 22, *καταγνώσθεις δειλίαν*, 'found guilty of cowardice': and Hdt. vi. 2, *καταγνώσθεις πρήσσειν*, 'thought to be doing'. So too Andocides, *de Myst.* 2, has *παρὰ τῶν κατηγορουμένων*, 'from the accused'. In fact verbs which govern the genitive or dative are not uncommonly personally constructed in the passive, Greek being more elastic than Latin in this point.

19. *πλεῖστον δὴ*—so ch. 55, 15, *μάλιστα δὴ*: i. 1, *κίνησις γὰρ αὕτη μεγίστη δὴ ἐγένετο*. *αὕτη...μετάστασις*—'this was a change which', lit. 'this, though a change' or 'as a change', not 'this change', which would require the article: so in the passage cited above *κίνησις* is the predicate.

20. ὑπ' ἐλαχίστων—'a few daring men effected the revolution, tacitly countenanced probably by the aristocratic party in general, who thought the worst oligarchy better than the ascendancy of the popular party. What Thucydides notices is the long duration of a government which owed its existence to a violent revolution effected by a very small number of active instruments' (Arnold).

ιβ. ἐκ στάσεως μετάστασις—a play on the sound of words: Classen compares ii. 62, μὴ φρονήματι μόνον ἀλλὰ καταφρονήματι: iii. 39, ἐπανεστήσαν μᾶλλον ἢ ἀπέστησαν. μετάστασις is used of a political revolution in vi. 20 and viii. 86. For ξυνέμεινεν cf. viii. 73, ἡ ἀρχὴ ξυνέμεινεν: also i. 18, of the lasting of an alliance.

CHAPTER LXXV

2. ὥσπερ διεννοοῦντο—'as (we saw) was their intention': see ch. 52. For the impf. cf. ch. 2, 8, ὥσπερ παρεσκευάζοντο. κατασκευάζω and κατασκευή are used especially of permanent appliances, such as walls, dockyards and arsenals, in the case of a fortress: so in vi. 17 of the plant and stock of farmers and settlers: in vi. 31 of the fittings of a ship: see Arnold on i. 10.

3. ἀργυρολόγων—either agreeing with Ἀθηναίων or with νεῶν understood. ναὺς is understood with ἱππαγωγός in vi. 43; with πεντηκόντορος ib.: so with τριακόντορος ch. 9, 9.

8. δεινὸν μή—'reason to dread that': cf. iii. 102, δεινὸν γὰρ ἦν μή...οὐκ ἀντίσχωσιν.

9. τὰ Ἄναια—iii. 32, and viii. 19: Ἀναυτῶν, iii. 19. The Athenians feared that Antandros would be a standing menace to Lesbos as Anaea was to Samos. For ἐπὶ τῇ Σάμῳ cf. ch. 14, 32, ἐπὶ τῇ Πύλῳ.

10. καταστάντες—'established themselves': iii. 86, καταστάντες ἐς Πήγιον. ἐς τὰ ναυτικά—'for their fleets', or 'in naval matters', connected with both ὠφέλουν and κυβερνήτας πέμποντες.

13. τοὺς ἐξιόντας ἐδέχοντο—so i. 40, τοὺς ἐτέρων ἀφισταμένους δέχεσθαι, of receiving disaffected allies.

17. οὐ πολὺ ὕστερον—with ἀπόλλυσι, for Lamachus had already entered the Pontus, line 6. Ἡρακλεώτιδι—the district of Heraclea on the coast of Bithynia; founded in the sixth century by colonists from Megara and Tanagra. ὁρμήσας, fr. ὁρμέω, 'having come to an anchor', is the better supported

reading, and though ὀρμεῖν is constructed with ἐν when it means lying at anchor (i. 52 etc.), the aorist might certainly take ἐς with a pregnant idea of motion. The aor. form itself is however considered extremely doubtful by Classen, who (with Krüger) reads ὀρμίσας, sc. τὰς ναῦς.

19. ὕδατος ἄνωθεν—according to Poppo = ὕδωρ ἐξ οὐρανοῦ, ii. 77: Xen. Mem. Socr. iv. 3. 14, κεραυνὸς ἄνωθεν ἀφίεται. Arnold however believes the words to mean ‘rain having fallen in the interior, in the upper country’, quoting Hdt. viii. 12, ἐγένετο δ’ ὕδωρ ἅπλετον διὰ πάσης τῆς νυκτός, to show that the addition of ἐξ οὐρανοῦ is not required to denote rain. May not the meaning be ‘floods having come down from the upper country’? ‘The river Calix, or Cales, is hardly more than a mountain torrent; or at least has its source in the mountains at so short a distance from the sea that its floods must be exceedingly sudden and violent; and, like the *fiumare* in Sicily, they would come down with such a body of water, sweeping trees and rocks along with them in their course, that vessels drawn up on the shore, just at the mouth of the river, might very easily have been swamped or dashed to pieces’ (Arnold).

22. πέραν—from an European point of view. τὴν Μεγαρῶν ἀποικίαν—‘that (well-known) colony’. Chalcedon, opposite Byzantium, was said to have been founded by the blind, ‘quod priores illuc advecti, praevisa locorum utilitate, peiora legissent’ (Tac. Ann. xii. 63): cf. Hdt. iv. 144.

CHAPTER LXXVI

6. πράγματα—‘public affairs, interests’; the whole phrase means that a plot was going on to betray Boeotia. πράσσειν is perpetually used of political intrigues; it is constructed with the dative, as in ch. 106, 12; ch. 110, 10: with πρὸς, as in i. 128, πρὸς βασιλέα πράγματα πράσσειν: and even with ἐς, as in i. 132, ἐς τοὺς Εἰλωτας πράσσειν τι.

ib. ἀπό—‘on the part of’: i. 17, ἐπράχθη ἀπ’ αὐτῶν οὐδὲν ἔργον. As distinguished from ὑπό, ἀπό denotes the ‘personal origin’ of anything, not the agent. It is found especially with passive verbs of *doing* and *saying* (see Shilleto on i. 17); and in later Greek becomes more and more common with the passive generally.

7. τὸν κόσμον—cf. viii. 48, ἐκ τοῦ παρόντος κόσμου τὴν πόλιν μεταστήσας: viii. 67, ἐκ τοῦ αὐτοῦ κόσμου. ὥσπερ οἱ Ἀθηναῖοι—sc. δημοκρατοῦνται: or perhaps referring to μετέστησαν οἱ ἔτρεψαν.

10. ἐσηγουμένον—'being the prime mover': with acc. iii. 20, ἐσηγησάμενον τὴν πείραν: cf. vi. 90, περὶ ὧν ἔμοι ἐσηγητέον: so generally of bringing forward proposals and the like, as in vii. 73. αὐτοῖς—either=πρὸς αὐτούς 'with them', sc. the Athenians, or ethical dat. referring to both sides, 'these were their schemes'. I have adopted Classen's punctuation, as τὰδε refers to what follows; otherwise we should have ταῦτα as in line 22.

11. Σίφας μὲν—the three points selected would command three several sides of Boeotia; Siphæ was on the south coast, Chaeronea on the north-west frontier, and Delium on the eastern coast.

14. Μινύειον—Hom. *Il.* ii. 511, οἱ δ' Ἀσπληδὸν ἔναιον ἰδ' Ὀρχομενὸν Μινύειον: Theocr. xvi. 104, (Χάριτες) Μινύειον Ὀρχομενὸν φιλέοισαι: cf. Pind. *Ol.* xiv. 4. It was the capital of the ancient clan of the Minyæ; see Class. Dict. There was another Orchomenos in Arcadia. ξυντελεῖ—'belongs to, is dependent on'. 'The Boeotian confederacy consisted of a number of free and sovereign states, each of which elected its Boeotarch, or member of the supreme executive government of Boeotia. The sovereign states had each a number of smaller states subject to their authority; as Chaeronea was dependent on Orchomenos; Leuctra and Siphæ on Thespiæ; Acraephia, Glisas, Therapne, and others, on Thebes. These smaller states were called ξύμμοροι, or ξυντελεῖς, to the larger ones; and were obliged to furnish troops and money, to make up the contingent of the state to which they belonged, to the general confederacy of Boeotia' (Arnold).

15. ἐνεδίδουσιν—'were to give up'; the imperfect denoting what was intended by the conspirators: cf. ch. 7, 5, προδιδόμενην: for ἐνδίδωμι see ch. 66, 17 note.

18. ἔσχατον—for neut. cf. i. 10, Μυκῆναι μικρὸν ἦν: i. 63, (Ὀλυμπος) ἐστὶ καταφανές: i. 138, ἐδόκει (Ἀάμφακος) πολυινότατον τῶν τότε εἶναι. πρὸς Φανότιδι—'hard by the district of Phanoteus', see ch. 89, 12: the city was twenty stades from Chaeronea. μετείχον—'were in the plot'.

20. ἔδει—'the Athenians were to', sc. according to arrangement: ch. 89, 4: ii. 84, νῆες αἷς ἐδει ταύταις ξυμμίξαι. Δήλιον—cf. Liv. xxxv. 51, templum est Apollinis Delium imminens mari: quinque milia passuum ab Tanagra abest. Minus quatuor milium inde in proxima Euboeæ est mari traiectus. For καταλαβεῖν see note on ch. 1, 4.

23. ξυμβοηθήσωσιν—of joint action. The simple verb is to be understood in the following clause with ἕκαστοι: cf. ii. 81, οὔτε ξυμβοηθῶν, ἐφύλασσόν τε τὰ αὐτῶν ἕκαστοι.

26. ῥαδίως—this word affects the whole sentence generally, implying that the conspirators anticipated no difficulty in carrying out their plans; it belongs however more particularly to καταστήσειν, line 33.

27. νεωτερίζοιτο—the reading adopted by almost all editors for νεωτερίζοι, which is found in most manuscripts. Arnold thinks that ἡ πείρα might be the nominative to νεωτερίζοι ‘would effect a change’, or else that the verb might be neuter in sense. It is however invariably transitive in Thuc. For the pass. cf. ch. 41, 14.

29. ἐκάστοις—the disaffected in different places, who would find a refuge at hand (διὰ βραχείας) when the three points were occupied by the Athenians. For ἀποστροφῆς cf. viii. 75, ἀποστροφή σωτηρίας. The Athenians intended to carry out the system of establishing fortified positions in the enemy's territory, which had already proved so successful in annoying the Lacedaemonians. κατὰ χώραν—cf. ch. 14, 32.

31. προσιώντων—‘joining’: cf. ch. 85, 22, ἐμοὶ πρόσεισι. ἐς τὸ ἐπιτηδεύον—cf. ch. 54, 15, ἐπιτηδειότερον: ch. 60, 10, ἐς τὸ ξυμφέρον καθίστανται.

CHAPTER LXXVII

3. ὁπότε καιρὸς εἴη—opt. because of the past tense ἐμελλε = ὅταν καιρὸς ᾗ with present: see note on εἴ τι πάσχοιεν. ch. 38, 11. ἐς τοὺς Βοιωτοὺς=into Boeotia; cf. ch. 78, 42: i. 108, ἐστράτευσαν ἐς Βοιωτοὺς: Hdt. iv. 28, ἐπελαύνουσιν ἐς τοὺς Σινδοὺς. In v. 49, φάσκειντες σφᾶς ἐπὶ Φύρκον ὄπλα ἐπενεγκεῖν probably ought to be ἐς σφᾶς (B. s.).

5. προαπέστειλε—‘had sent in advance’; see the beginning of ch. 76: ταῖς τεσσαράκοντα ναυσὶν are the ships there mentioned. ἐξ ἐκείνων τῶν χωρίων—Acarnania and its neighbourhood, where Demosthenes was well known since his campaign in 426 (iii. 94 etc.).

9. εἴρητο—the usual word for instructions and arrangements: i. 129, τά τε ἄλλα ἐποίησεν, ὥσπερ εἴρητο. For ἔδει and ταῦτα cf. ch. 76, 20 and 22.

10. ὁ μὲν Δημοσθένης—the corresponding particle to μὲν is δέ at the beginning of the next chapter. Οἰνιάδας δέ—there is an awkwardness about this δέ (one manuscript has τε); possibly it may be explained, like πολεμῖαν δὲ οὔσαν, ch. 7, 3, as denoting what was not looked for; for Oeniadae stood apart from the other Acarnanian towns in opposition to Athens, ii.

102; iii. 94. It was situated at the mouth of the Achelous and was surrounded by water in winter.

11. *ὑπό τε...καὶ αὐτός*—the connecting particles show what was effected by the Acarnanians and Demosthenes respectively, *τε* being out of place: cf. 28, 21, *ἐκ τε Αἰνίου...καὶ*: ch. 70, 7, *ἐς τε τοὺς...καὶ*. Such an irregularity of construction is especially common when the juxtaposition of *δέ* and *τε* is thereby avoided; e.g. ch. 95, 2: i. 16, *ἐπεγένετο δὲ ἄλλοις τε κωλύματα καὶ Ἰωσι Κύρος ἐπεστράτευσε*.

12. *κατηναγκασμένους ἐς*—‘forced into’; masc. because the city is designated by the name of the inhabitants: so ii. 102: cf. vi. 3, *μετ’ αὐτοὺς*, of the town of Leontini: see Poppo on i. 111, *ἐς Οἰνιάδας*.

13. *ἀναστήσας*—‘having called to his standard’, of summoning troops for an expedition: so ch. 90, 1: cf. ii. 68, *αὐτοὶ τε καὶ τῶν βαρβάρων πολλοὺς ἀναστησάντες*, etc. In ch. 93, 3, it is used of setting an army in motion.

14. *Σαλύνθιον καὶ Ἀγραίους*—mentioned in iii. 106 and 111 as neighbours of the Acarnanians but friendly to the Peloponnesian interests. *προσποιησάμενος*—‘having reduced’ or ‘brought over’: i. 8, *προσεποιοῦντο ὑπηκόους*, etc. For the act. see ch. 47, 10. *ἀπαντησόμενος*—with *ἐπί*, of appearing at a given place: cf. ch. 89, 6: so ch. 70, 8. An analogous use denotes appearing at a trial, presenting one’s self in court, see Lid. and Scott. The middle form of the future is classical; *ἀπαντήσω* is later, Polyb. Plut. etc.

The historian now passes to another point, concluding with an imperfect construction, as in ch. 48.

CHAPTER LXXVIII

From this point the fortunes of the war begin to turn against the Athenians, who seem to have been entirely unprepared for Brasidas’ bold enterprise against their Thracian allies.

1. *Βρασίδης δέ*—in sense this sentence is descriptive enough. Brasidas begins his march—reaches Heraclea—is joined by friends whom he had previously sent to—continues his march. The wording however is awkward and involved. There are two subordinate clauses, *ἐπειδὴ ἐγένετο*, and *καὶ (ἐπειδὴ)...ἤλθον κ.τ.λ.*, the latter clause being complicated by a parenthetical explanation with gen. abs., *προπέμψαντος...στρατιάν*: the whole concludes with the main verb *τότε δὴ ἐπορεύετο*.

2. πορευόμενος—'beginning his expedition'; he was last seen at Corinth, ch. 74, 3: the construction with ἐπειδὴ ἐγένετο somewhat resembles ὡς ἐγένοντο πλέοντες, κ.τ.λ. ch. 3, 1.

4. ἐν Ἡρακλείᾳ—in 426 the Lacedaemonians established a colony and place of arms at Heraclea near Trachis, and began the construction of docks at Thermopylae, 40 stades distant (iii. 93, 94). Cf. Liv. xxxvi. 22, sita est Heraclea in radicibus Oetae montis: ipsa in campo arcem imminentem loco alto et undique praecipiti habet. The town or district of Trachis gives the name to the *Trachiniae* of Sophocles, and the whole neighbourhood was associated with the memory of Heracles.

10. προπέμψαντος—parenthetical; Brasidas had already sent his messenger in advance. We find in ii. 22 that Pharsalus (ᾶ) and Larissa like the other Thessalian towns were in alliance with Athens; οἱ ἐπιτήδαιοι were therefore an oligarchical faction.

7. Ἀχαιᾶς—Achaëa Pthiotis, north of the Malian gulf. For the limits of the district see Arnold's note.

12. ἄλλως τε—i.e. under any circumstances, much less with an armed force in the face of an unfriendly people. καὶ μετὰ ὅπλων γε δῆ—either (1) to be taken with the following ὑποπτον καθ....διέναι, καὶ strengthening πᾶσι: or (2) to be regarded as completing the sentence, sc. οὐκ εὐπορον ἦν διέναι. The majority of editors are in favour of the latter view, and put a stop after δῆ. The sense of (1) seems however the better; and the passing from the particular Θεσσαλίαν to the general τοῖς πᾶσι is thoroughly Thucydidean. No doubt there is an awkwardness in the repetition γε δῆ...πᾶσι γε; but this is not more objectionable than the harsh and abrupt ending involved by (2).

14. καθεστήκει—cf. ch. 26, 29. αἰεὶ πότε—ch. 57, 26.

17. δυναστεία—a narrow oligarchy or πολυκέφαλος τυραννίς: iii. 62, ἐγγυτάτῳ δὲ τυράννου δυναστεία ἀνδρῶν ὀλίγων: so Aristotle *Pol.* iv. 5, 2 speaks of a δυναστεία as the counterpart of a tyranny, ὅταν ἀρχῇ μὴ ὁ νόμος ἀλλ' οἱ ἄρχοντες. It is opposed to a πολιτεία or constitutional government: cf. Tac. *Ann.* vi. 42, paucorum dominatio regiae libidini propior, 'borders on arbitrary monarchy'. The government in Thessaly was held by 'a class of rich proprietors distributed through the principal cities possessing most of the soil, and constituting separate oligarchies loosely hanging together': the rest of the inhabitants were in a condition somewhat resembling that of the Laconians and Helots; see Grote, vol. ii. ch. 3, on the state of Thessaly. Some at any rate of the dominant families were naturally not ill disposed to the oligarchy of Sparta.

18. *ισονομία*—cf. iii. 82, where *ισονομία πολιτική* is an euphemism for *δημοκρατία*: in iii. 62 we have *δλιγαρχία ισόνομος*, i.e. constitutional. *τὸ ἐγγώριον*—adverbial: so ch. 3, 22, *τὸ ἀρχαῖον*.

20. *βουλομένων*—so ii. 79, *τῶν οὐ ταῦτα βουλομένων*, of political feeling. *ἐπὶ τῷ Ἐνιπεῖ*—at his entrance into Thessaly proper; see Arnold's note on the line of march probably taken by Brasidas.

22. *ἄνευ*—without the consent or authority of: i. 128, *ἄνευ Λακεδαιμονίων* etc.: Soph. *O. T.* 1464, *ἄνευ τοῦδ' ἀνδρός*. *τὸ πάντων κοινόν* is the general confederacy of Thessaly. It had little cohesion, and though strong if united, seldom was.

26. *αὐτοῖς*—the people themselves. *οὐ...ἀξίουν*='he called on them not to stop him': cf. the instances given on ch. 40, 5.

33. *τὸ κωλύσον*—when the future participle is used to denote purpose or intention the article is usually prefixed. iii. 83, *οὐ γὰρ ἦν ὁ διαλύσων οὔτε λόγος οὔτε ὄρκος=ὅστις διαλύσει*: cf. Plat. *Menex.* 235 D, *ἀγαθοῦ ἀν' ῥήτορος δέοι τοῦ πείσοντος*: Soph. *Ant.* 260, *οὐδ' ὁ κωλύσων παρῆν*.

35. *ἀφώρμησεν*—only here in Thucydides in the active, though the uncompounded verb is common: mid. vii. 74 etc. Soph. and Eur. have the active in intr. sense. *ἔτελεσε*—'accomplished (his march)': ii. 97, *ἐξ Ἀβδηρῶν ἐς Ἴστρον τελεῖ*. Lid. and Scott compare the use of *ἀνύω*, which like *τελῶ* is a trans. verb: e.g. Soph. *Trach.* 657, *πρὸς πόλιν ἀνύσειε*.

Brasidas seems to have marched northwards down the valley of the Enipeus as far as Pharsalus, and a little beyond, to its junction with the valley of the Apidanus. His troops probably did not enter Pharsalus. He then marched down the valley of the Apidanus, in a north-westerly direction as far as Phacium, which was at its lower extremity, where it joins the valley of the Peneus (Arnold).

37. *ἐς Περαιβίαν*—between the Peneus and the Cambanian mountains. Brasidas seems to have marched across this district leaving Tempe on his right and bearing towards Dium. *ἀπὸ τούτου*—'from this point'.

40. *κατέστησαν ἐς*—'brought him to', or 'set him down at': so ch. 103, 19. *Δίον*—on the Thermaic gulf: there was another place so called in Chalcidice, ch. 109. *Μακεδονίας*—'in, or belonging to Macedonia'. *πρὸς Θεσσαλούς*—'looking towards Thessaly', i.e. on the frontier.

CHAPTER LXXIX

4. ὡς Περδίκκων—Perdiccas is first mentioned in 432 as trying to get up a league against Athens, ξύμμαχος πρότερον καὶ φίλος ὢν (i. 57). He was alternately the nominal friend and the enemy of Athens. Some account of the rise and extent of the Macedonian kingdom is given in ii. 99.

6. οἱ ἀφέστῳτες Ἀθηναίων—Chalcidians and Bottiaeans who joined in the revolt of Potidaea in 432 (i. 58).

7. ἐξήγαγον—‘promoted the expedition’: Arnold points out that ἐξάγω ‘is applied with great propriety in the present case, for the getting the Peloponnesians to move out of Peloponnesus was the great difficulty’. For the force of the active see note on ξυνεπαγόντων, ch. 1, 14: so *infr.* ξυνεπήγον.

10. πλησιόχωροι—apparently governs αὐτῶν, for the position of which word see note on ch. 5, 10: *Ar. Vesp.* 393, τὸν σαυτοῦ πλησιόχωρον.

13. διάφορα—with gen.: so iii. 54, τὰ Θηβαίων διάφορα.

14. Λυγκηστῶν—cf. ii. 99, where we find that the kingdom of the Lyncestae was subordinate to Macedonia. Arrhibaeus seems to have defied his suzerain Perdiccas. παραστήσασθαι—‘to reduce, bring to terms’: so παραστήναι means to yield or surrender: *Dem. Androt.* 597, τῷ πολέμῳ παρέστησαν.

15. ξυνέβη—‘opportune cecidit’: in construction this sentence resembles ch. 47, 4, ξυνελάβοντο δὲ...ὥστε κ.τ.λ.

CHAPTER LXXX

1. ἐγκειμένων—by the occupation of Pylos and Cythera; see ch. 55. For ἀποστρέφαι some manuscripts have ἀποτρέψαι, the two words being easily confused: see ch. 97, 9. There is also some slight authority for ἀποτρέψαι: the aor. construction however is quite regular.

4. εἰ ἀντιπαρалуποῖεν—this compound, which only occurs here, implies ‘parallel (i.e. simultaneous) counter-annoyance’: for παρалуπῶ cf. ii. 51, ἄλλο παρελύπει οὐδέν, i.e. nothing besides the plague. Classen gives a list of upwards of 40 compounds with ἀντι which Thuc. only uses once; and concludes that this prefix was connected at pleasure with any following verb: cf. *Plat. Gorg.* 521 E, ἀντ’ εὖ ποιεῖν...ἀντ’ εὖ τείσεται.

6. ἐτοίμων ὄντων—sc. των ξυμμάχων: cf. note on gen. abs. ch. 73, 15. τρέφειν τε—the usual irregularity or ‘trajection’ of τε.

7. τῶν Εἰλώτων—partitive gen. with ἐκπέμψαι: i. 30, τῆς γῆς ἔτεμον: Xen. *Hel.* ii. 3, 14, τῶν φρουρῶν ξυμπέμποντος. βουλομένοις ἦν—cf. iii. 2, τῷ πλήθει οὐ βουλομένῳ ἦν: so ch. 28, 27, ἀσμένοις ἐγένετο: see Madvig 38 d. So in Latin we have *volenti, volentibus esse*, Liv. Tac. etc.

8. ἐπὶ προφάσει—‘on a (good) pretext’: like παρασκευῇ, ch. 27, 30. πρὸς τὰ παρόντα—lit. ‘looking to’, i.e. in the present circumstances and in consequence of them; like πρὸς ταῦτα, ‘therefore’, one of the many phases of meaning with πρὸς expressing relation between two things.

9. ἐπεὶ—often thus used in elliptical expressions, where the context supplies the meaning; here the sense is ‘it is plain that they always dreaded the Helots, for’, etc.; cf. a similar use in ch. 78, 19, ἐπεὶ καὶ τότε.

10. τότε ἔπραξαν—probably ‘they once did, or had done’ at some time not stated, so Thirlwall. ‘That this atrocity should have been committed at the very time when the Spartans were sending out a body of Helots on a foreign expedition is improbable in itself, and is contradicted by the words καὶ τότε κ.τ.λ. (line 22), which clearly imply that Thucydides is led by association to speak of what had occurred on some former occasion. Shortly after the expedition of Brasidas the Spartans changed their policy towards the Helots, and emancipated those of them who had served with him, v. 34. They had previously given promises of emancipation which were believed, and therefore probably fulfilled, to Helots conveying food into Sphacteria, ch. 26’ (Jowett). Grote however (vol. iv. ch. 53) considers that the massacre took place immediately after the capture of Sphacteria, which was in July or August of the previous year, and that there was an interval of several months before the government formed the idea of employing the Helots on foreign service, an interval ‘quite sufficient to give a full and distinct meaning to the expression καὶ τότε’.

ιβ. νεότητα—either abstract, ‘their youth (and vigour)’, as in vi. 17, ἡ ἐμὴ νεότης: ib. 18, contrasted with γῆρας: or with a concrete meaning (*iuventus* = *iuvenes*), as in ii. 8, πολλὴ νεότης: so ii. 21. In the latter case πλῆθος means the general number, or the two words give a ‘hendiadys’ = τὸ πλῆθος τῶν νέων.

Instead of νεότητα some manuscripts have σκαιότητα, which is adopted among other editors by Classen. He understands it to mean the rash stupidity and wrong-headedness (*stoliditas, importunitas*), which would make bondsmen rise in

insurrection, even with little prospect of success: cf. Soph. *Ant.* 1028, αὐθαδία τοι σκαιότητ' ὀφλισκάνει: Hdt. vii. 9, ὑπὸ ἀγνωμοσύνης καὶ σκαιότητος.

11. αἶψά γάρ—the predicate of this sentence is τῆς φυλακῆς περὶ, the sense being that 'most of the relations between the Lacedaemonians and the Helots always were of an eminently precautionary character'; not that 'most of the Lacedaemonian institutions were intended mainly to guard against the Helots'. This latter statement, besides not being true, would require a different wording: cf. Shilleto on i. 17, πρὸς περιόλους τοῖς αὐτῶν ἐκάστοις, 'between each state and its neighbours': so i. 127, διαβολὴν αὐτῷ πρὸς τὴν πόλιν, 'prejudice between him and the city': cf. ch. 54, 14. Dem. *Lept.* § 68 fin. is a parallel.

Arnold compares the situation of the Spartans to that of an army of occupation in a conquered country, perpetually on its guard to prevent the inhabitants from breaking out into insurrection.

14. ἐν τοῖς πολέμοις—probably masc., the preposition denoting the sphere of operation of the adjective='on the persons of, in dealing with' etc.; Verg. *Aen.* ii. 540, talis in hoste fuit: Soph. *Aj.* 1092, ἐν τοῖς θανούσιν ὕβριστής: id. 1315, ἐν ἐμοὶ θρασύς: Ar. *Eth.* iv. 3, 26, ἐν ἐκείνοις σεμνύνεσθαι, 'to give one's self airs at their expense'. Classen takes ἐν τοῖς πολέμοις to be neuter, 'in matters of war'; citing ch. 126, 9: so i. 18, and vi. 80. These however are all instances of the acc. of reference; we should therefore expect the same construction here, or else ἐν τῷ πολέμῳ.

id. κρίνεσθαι—'should be selected', a common meaning of κρίνω in Homer: so Hdt. vi. 129, κρίναι ἐκ πάντων.

16. ὑπὸ φρονήματος—'from their high spirit'; ὑπό expresses the cause, as in i. 49, ὑπὸ πλήθους καὶ ὄχλου τῶν νεῶν: so possibly in v. 31, περιορώμενοι ὑπὸ Λακεδαιμονίων, 'looking about them (i.e. refusing to commit themselves) from Lacedaemonian influence' (B. S.); unless indeed τὰ ἀπὸ should be read. For φρόνημα cf. ii. 43, ἀνδρὶ γε φρόνημα ἔχοντι: v. 40, ἐν φρονήματι ὄντες, 'proudly aspiring'.

17. καὶ ἡξίωσαν...καὶ ἐπιθέσθαι—a good instance of καὶ with both clauses. πρῶτος ἕκαστος—resolved sing. in apposition with plur.: Plato *Gorg.* 503 E, βλέποντες πρὸς τὸ αὐτῶν ἔργον ἕκαστος: so quisque.

18. καὶ προκρίναντες...οἱ μὲν...οἱ δέ—there is no difficulty in understanding this sentence; and an exact parallel to it occurs in iii. 34, ὁ δέ (Paches) προκαλεσάμενος ἐς λόγους Ἱππίαν... ὁ μὲν (Hippias) ἐξῆλθε παρ' αὐτόν, ὁ δέ (Paches) ἐκείνον ἐν

φυλακῇ εἶχεν. Poppo compares Dem. in *Callip.* 1244, οὕτως ἐρρωμένος ἐστίν ὥστε πέρυσί μοι λαχὼν τὴν δίκην... ἐγὼ μὲν... οὗτος δὲ κ.τ.λ.: so Xen. *Cyr.* iv. 6. 3, etc. In all these sentences the 'anacoluthon' arises from stating in a primary clause with μὲν a fact which is really accessory to the main subject of the sentence. Thus in the passage before us the sense is 'they chose out some 2000 Helots, and while they decked themselves with garlands on the strength of being set free, the Lacedaemonians etc.' This is an extension of the ordinary idiom of expressing the contrast between two things by coordinate clauses with μὲν and δέ, the clause with μὲν being in sense subordinate to that with δέ (ἐγὼ μὲν... σὺ δέ, 'although I ...yet you', etc.); see Madv. § 189.

ib. ἐς δισχιλίους—cf. ch. 48, 2.

21. οὐδὲς ἥσθεο—Diodorus (1st cent. B.C.) says that the chief Spartans were commissioned to put them to death at their own homes, a mere guess. 'The government had now made the selection which it desired; presently every one among these newly enfranchised Helots was made away with—no one knew how. A stratagem at once so perfidious in the contrivance, so murderous in the purpose, and so complete in the execution, stands without parallel in Greek history—we might almost say without a parallel in any history. The Ephors must have employed numerous instruments, apart from each other, for the performance of this bloody deed. Yet it appears that no certain knowledge could be obtained of the details—a striking proof of the mysterious efficiency of this Council of Five, surpassing even that of the Council of Ten at Venice—as well as of the utter absence of public inquiry or discussion' (Grote iv. ch. 53).

22. καὶ τότε—'so now', resuming the account from line 9. τοὺς δ' ἄλλους—1000 in number, ch. 78, 2. μισθῷ πείθειν is the regular term for engaging mercenaries, as in i. 31: ii. 96.

CHAPTER LXXXI

1. προῦθυμήθησαν δέ—sc. that Brasidas should be sent; a clause parenthetically inserted and not affecting the construction: προθυμέομαι takes an acc. of the object, as v. 17, προῦθυμήθη τὴν ξύμβασιν (so freq. neut. τι, τοῦτο, etc.); but this constr. does not extend to persons. Arnold compares vii. 86, τοὺς ἄνδρας προῦθυμήθη... ὥστε ἀφεθῆναι, 'he was anxious with regard to the men...that they should be set free'.

2. δοκοῦντα—'held, accounted', imperf. part. δραστήριον—'a man of energy and enterprise': ii. 63, τὸ δραστήριον.

5. τό τε γάρ—corresponding to this τε we have εἰ τε, line 11, these particles connecting the two main divisions of the sentence.

8. ξυμβαίνειν τε βουλομένοις—'this answers to καὶ τοῦ πολέμου κ.τ.λ. When they wanted to come to terms they had places to offer in exchange, and as long as they continued the war it did not press so heavily upon Peloponnesus' (Jowett).

9. ὅπερ ἐποίησαν—sc. ξυνέβησαν 'made peace', in 421 (v. 17). Krüger suggests ἐπόθησαν, but ὅπερ, 'which in fact', agrees better with the reading of the text. ἀνταπόδοσιν καὶ ἀποδοχὴν = exchange.

11. τὰ ἐκ Σικελίας—so iii. 102, μετὰ τὰ ἐκ τῆς Αἰτωλίας: viii. 2, τὴν ἐκ Σικελίας κακοπραγίαν: all these passages refer to a disastrous withdrawal. ἀρετή—probably generosity and humanity, as in ch. 19, 15, rather than valour.

15. πρῶτος—to be taken with ἐξελθὼν, as both rhythm and sense clearly show. Brasidas was 'the first of a series of Lacedaemonian generals who, in accordance with a new policy, were regularly sent to the dependencies of Athens either that they might raise revolt or that they might govern a town already revolted (ch. 132, 21). πρῶτος contrasts Brasidas not with Pausanias, Salaethus, etc. but with Astyochus, and the Harmosts, who were afterwards so notorious' (Jowett). Classen takes πρῶτος with ἐγκατέλιπε, 'he was the first who left behind him an assured hope'. But what were the grounds of the 'assured hope' if other generals had come before Brasidas and not proved equally good?

16. δόξας—'having won the name, proved himself'. ἐγκατέλιπε—in the minds of the allies, or in the districts which he visited.

CHAPTER LXXXII

1. τότε δ' οὖν—δ' οὖν, like *ceterum*, is perpetually used to resume the narrative after a digression, frequently after a very short one: i. 3, οἱ δ' οὖν ὡς ἕκαστοι Ἕλληνες.

3. ποιοῦνται—i. 28, φίλους ποιεῖσθαι: so ξυμμάχους etc.

4. παρόδου—the same word is used ch. 108, 5: so in iii. 92 the situation of Heraclea was considered τῆς ἐπὶ Θράκης παρόδου χρησίμως ἔξειν. Part of the route at any rate was a 'passage along' the coast.

5. φυλακὴν πλείονα—'a closer watch'; they do not appear to have despatched any fresh troops as yet; see ch. 108, 37.

CHAPTER LXXXIII

7. τῇ ἐσβολῇ τῆς Λύγκου—for gen. cf. ch. 1, 7. For the description of the 'pass into Lynceus' see Arnold. The pass crossed a chain of mountains, and descended by a gorge and stream: cf. ch. 127, 17.

8. λόγοις—with ποιῆσαι, line 11. καὶ γάρ τι καί—we have a somewhat similar order *infr.* line 16: so ch. 5, 4: 54, 13. For the force of ἐπεκηρυκέετο see note on ch. 27, 14.

12. μέσῳ δικαστῇ ἐπιτρέπειν—'to entrust the matter to the mediation of Brasidas'. μέσος δικαστής is an arbitrator, μέσος implying interposition as well as impartiality; see Arnold. ἐπιτρέπω is regularly used without an object expressed of referring a question to arbitration: i. 28, ἤθελον τῷ ἐν Δελφοῖς μαντεῖω ἐπιτρέπειν: so Dem. *passim*.

14. μὴ ὑπεξελεῖν—'not to remove from (*lit.* for) Perdiccas his grounds of apprehension'; i.e. not to make his position too secure. ὑπεξαιρῶ means to remove secretly or gradually, or to remove *to begin with* (ch. 4, 15, note); hence to clear from one's path: Plat. *Rep.* 519 B, ὑπεξαιρεῖν τοὺτους δεῖ τὸν τύραννον εἰ μέλλει ἄρξειν.

19. κοινῇ μᾶλλον—(1) 'in a more impartial spirit' (Poppo, Classen, etc.). The adjective is not unusual with this meaning, e.g. iii. 53, μὴ οὐ κοινοὶ ἀποβῆτε, 'lest you should not prove impartial judges'. No instance is however given of this sense of the adverb. Arnold and Krüger therefore take it to mean (2) that Brasidas claimed 'a joint voice' in dealing with Arrhibaeus; whereas Perdiccas insisted that he was merely engaged to act as his auxiliary.

20. ἡξίου—'felt himself entitled'. 'Perdiccas had promised to make his neighbours allies of the Lacedaemonians. This gave Brasidas a right to interfere. For, he would argue, you are not making an ally but an enemy of Arrhibaeus' (Jowett).

21. οὕτε—with τε line 23. καθαιρέτην—'to overthrow'; a common sense of καθαιρῶ. The subst. is not found elsewhere in Attic Greek: it is used by Dio Cassius.

25. ἐκ διαφορᾶς—probably 'after a quarrel', as in ch. 125, 6: v. 42, ἐκ διαφορᾶς περὶ αὐτοῦ. Arnold however considers this to be one of the many adverbial expressions with ἐκ, equivalent to 'in decided opposition to Perdiccas'.

29. ἀδικεῖσθαι—note the use of the present, lit. 'to be the victim of a wrong': the pres. of ἀδικῶ 'to be a wrong doer' is used in the same way as νικῶ, 'to be victorious', φεύγω, 'to be in exile', etc.

The short account here given shows the broad and generous spirit of Brasidas, as well as the arrogance and fickleness of Perdicas, who was always ready to quarrel with his allies.

CHAPTER LXXXIV

2. Ἀκανθῶν—Acanthus was situated on the Strymonian gulf, a short distance to the north of the point where the canal of Xerxes cut the peninsula of Athos. τὴν Ἀνδρίων ἀποικίαν—founded in the middle of the seventh century. The def. article probably means 'the (well-known) colony', as in ch. 67, 4, or it may be used to distinguish the town from others of the same name. Same, Stageirus, and Argilus were Andrian colonies in the same district. Andros itself had been colonized from Eretria.

3. τρυγῆτος—'vintage'; it was now late in the summer. τοῦ καρποῦ, line 7, therefore means the grapes, though by itself it more naturally denotes corn: cf. iii. 15, ἐν καρποῦ ξυγκομιδῇ. Note in these passages the collective use of καρπός, like κέραμος ch. 48, 13.

7. τοῦ καρποῦ τὸ δέος—a very uncommon construction for περὶ τοῦ, see ch. 88, 5: δέος, like φόβος, usually takes gen. of the thing feared.

9. ἀκούσαντας βουλευσασθαι—'to hear him before deciding': for plur. cf. 7, 34, ὁ περὶ δὲ...βεβουλημένοι, etc.: we should expect ἀκούσαντες, but the acc. may be explained as referring to both parties and not only to the πλῆθος: cf. ch. 69, 24.

10. καταστὰς ἐπὶ τὸ πλῆθος—'presenting himself before the popular assembly': cf. ch. 97, 10.

id. οὐδὲ ἀδύνατος—'not a bad speaker either', besides his other merits; οὐδέ 'also not' as in ch. 48, 11. ὡς Λακεδαιμόνιος—'for a Lacedaemonian'; i.e. taking that into account. This is (a) a limiting use of ὡς, showing that the main statement is modified by reference to the condition which ὡς introduces: Soph. O. C. 20, μακρὸν γὰρ ὡς γέροντι προὔσταλῆς ὁδόν, 'you have come a long way (not absolutely, but) for an old man': so vi. 20, ὡς ἐν μιᾷ νήσῳ: Hdt. uses ὡς εἶναι and ὡς

ὥς εἶναι in the same way, see Lidd. and Scott. So in Lat., Cic. *de Sen.* 4. 12, *multae, ut in homine Romano, literae*; Liv. xxxiii. 33, *vir, ut inter Aetolos, facundus*.

This usage must not be confused with its converse (*b*) ὥς in the sense of 'as being', which introduces a general statement in accordance with a particular fact stated; Eur. *Ion*, 1190, ὁ δὲ, ὥς ἐν λερῷ τραφεῖς: so Cic. *Tusc.* i. 8. 15, *Epicharmi, acuti nec insulsi hominis, ut Siculi*; intelligence and wit being characteristic of the Sicilian Greeks.

Both (*a*) and (*b*) come under a general head, the comparison of a particular statement with a general one introduced by ὥς or *ut*. In most instances the context shows to which division a passage should be assigned, but there is at times a doubt: thus Soph. *O. T.* 1078, φρονεῖ γὰρ ὥς γυνὴ μέγα, probably belongs to (*b*), 'she is proud, like a woman'; but possibly to (*a*), 'her thoughts are lofty for a woman': ib. 1118, πιστὸς ὥς νομεύς, probably comes under (*a*), 'loyal, for a herdsman', i.e. in such things as a herdsman is capable of: see also ch. 14, 5.

Rhetorical speaking was not cultivated at Sparta, but rather a terse and pregnant form of expression; see note on ch. 17, 6: cf. i. 84, and Plat. *Protag.* 342 ε. The speech here attributed to Brasidas is both forcible and politic: as Grote observes, it is especially interesting as a manifesto of the principles professed by Sparta.

CHAPTER LXXXV

1. ἡ μὲν ἔκπεψις—cf. i. 73, ἡ μὲν πρέσβευσις...ἐγένετο. μέν finds its apodosis in line 6, or possibly in line 12, εἰ δὲ χρόνῳ κ.τ.λ. in the latter case being parenthetical.

3. τὴν αἰτίαν—cf. Shilleto on i. 23, αἰ ἐς τὸ φανερόν λεγόμεναι αἰτίαι, which he renders 'the openly alleged recriminatory charges', αἰτία being not merely a cause, but a ground of complaint put forward as a cause: cf. ch. 86, 21, ἐγκλήμασι. ἐπαληθεύουσα—so viii. 52, τὸν λόγον ἐπηλήθευσεν.

4. προεῖπομεν—ii. 8 (of the Lacedaemonians), προειπόντων δτι τὴν Ἑλλάδα ἐλευθεροῦσιν.

6. ἐπήλθομεν—'came to', not necessarily in a hostile sense: cf. ἐπίω, line 22.

7. ἀπό—'arising from, grounded on'. ᾧ—'in accordance with which, by which'.

9. μηδεὶς μεμφθῆ—for the mood and tense used in prohibitions, see Goodwin, § 86.

10. *ὅτε παρέσχεν*—impers. 'when a chance offered': i. 120, *εὖ παρασχόν*, neut. partep. used abs.: so v. 14, *καλῶς παρασχόν*: vi. 86, *παρασχήσειν ἀμύνασθαι*.

12. *τῇ ἀποκλήσει*—'I wonder at', dat. with *θαυμάζω* expressing the ground or cause, a very rare construction: in vii. 63, there is a dat. with the passive *ἐθαυμάζεσθε*, 'you were admired by reason of', but it is not an analogous instance, though so cited by editors. We have a better illustration in iii. 97, *τῇ τύχῃ ἐλπίσας*. The gen. *μου* corresponds to the acc. with the verb='the exclusion of me from your gates': cf. vi. 101, *αὐτοὺς ἀποκλήσασθαι τῆς διαβάσεως*.

14. *οἰόμενοι τε*—the sentence presents two irregularities of construction with *τε*. The first *τε* and *καί* couple *παρὰ ξυμμάχους ἦξειν* and *βουλομένοις ἐσεσθαι*, 'we thought that you were our allies in feeling, and would welcome us when we came'. The second *τε* connects *κίνδυνον ἀνερρίψαμεν* with *πάν τὸ πρόθυμον*, the sense being 'we ran the risk of marching into Thrace, and are now showing all zeal on your behalf'. *διὰ τῆς ἁλλοτρίας λόντες* is explanatory of *κίνδυνον*: after this the participial construction is continued and *παρεχόμενοι* written instead of *παρεχόμεθα*. This explanation gives the most forcible sense, but it is of course a possible view that *τε* and *καί* simply connect the two participles. *τε* is bracketed by Poppo and Krüger and omitted by Classen.

15. *τῇ γοῦν γνώμῃ*—'at least in feeling' with *ξυμμάχους. βουλομένοις ἐσεσθαι*—sc. our coming: for dat. cf. ch. 28, 27.

16. *ἀνερρίψαμεν*—ch. 95, 6: in v. 103 without an acc. *τοῖς ἐς ἄπαν τὸ ὑπάρχον ἀναρριπτοῦσι*, 'those who stake their all on the cast': this is a metaphor from dice. In iii. 38, *αὐτὴ τοὺς κινδύνους ἀναφέρει*, is 'takes on herself the risks': and this may be the meaning of Aesch. Sept. 1028, *κἀνὰ κίνδυνον βαλῶ*. For pres. form *ρίπτέω* see Lid. and Scott.

18. *παρεχόμενοι*—'showing', on our part: see note on ch. 64, 2: cf. *infr.* line 24.

19. *ἐν νῷ ἔχετε*—'purpose, intend': ch. 8, 24. *δεινὸν ἂν εἶη*—less direct than the ind.; the speaker hopes for better things.

21. *οὐ μόνον ὅτι*—so Plat. *Symp.* 179 B, *οὐ μόνον ὅτι ἄνδρες ἀλλὰ καὶ γυναῖκες*: in ii. 97 we have *οὐχ ὅτι...ἀλλ' οὐδέ. οὐχ ὅπως...ἀλλὰ* is far more common. *ἐπὶ* does not here imply hostile approach, and we might expect the accusative rather than the dative: cf. v. 110, *ὅσους μὴ Βρασίδης ἐπῆλθεν*, 'if Brasidas failed to visit any'.

22. *δυσχερὲς ποιούμενοι*—‘taking it ill’, i.e. refusing to listen to us: cf. *δυσχεραίνω*: neither the adj. nor the verb is used elsewhere by Thucydides. In the next clause with *εἰ*, Brasidas quotes the objection which would be urged, ‘that you refused to receive me’: cf. ch. 122, 21.

24. *παρεχομένους*—see ch. 64, 2.

25. *τὴν αἰτίαν*—probably used with the same force as in line 3, the sense being ‘I shall not be able to satisfy men that I am come, as I profess, to deliver them from Athens’. Others take it ‘I shall not be able to give a credible reason for your rejection of me’. *πιστήν* is of course pred. ‘so as to gain belief’. *ἀλλ’ ἢ*—either (1) ‘but (I shall be thought) either etc.’, where we must supply the sense from the context, or perhaps take *αἰτίαν* ξέω again in a different connexion and meaning=‘I shall incur the imputation’: or (2) after neg. *ἀλλ’ ἢ* taken together=‘except’, explaining *αἰτίαν*, i.e. this will seem the only possible reason. This latter view necessitates taking *αἰτίαν* in the second and less forcible of the two senses given above, and also does away with the parallelism *ἢ ἐπιφέρειν, ἢ...ἀφίχθαι*. I therefore incline to (1).

26. *ἄδικον*—‘no true freedom’; this point is discussed in the following chapter. *ἐπιφέρειν*—lit. to bring to or upon, more than to proffer: so ch. 87, 10: iii. 56, in a bad sense, *δουλείαν ἐπέφερεν ὁ βάρβαρος*.

28. *τὰ πρὸς Ἀθηναίους*—acc. of ref. as in ch. 108, 7.

29. *καίτοι*—Brasidas first rebuts the imputation of weakness. The Athenians had already refused to encounter him at Nisaea, and they could only send an inferior force now.

ιβ. στρατιᾷ γε τῇδε—Poppo observes on the absence of the article with *τῇδε* that it gives the pronoun an adverbial force, =‘I have here an army which the Athenians refused to face’: so ii. 74, *ἐπὶ γῇν τήνδε ἦλθομεν, ἐν ᾗ*, ‘we now invade a land in which’, etc. This statement, as well as the words *πλέονες ὄντες*, is untrue. Besides his own troops Brasidas had a large force of allies before Nisaea, and was superior in numbers to the Athenians; see note on ch. 73, 24.

31. *ὥστε οὐκ εἰκός*—instead of saying that the Athenians would certainly not attack Brasidas with an inferior force such as they could send by sea, the speaker says that such a force would not be equal to the army at Nisaea, leaving the hearers to draw the conclusion.

ιβ. νηῖτη—adj. ii. 24, ἦν νηῖτη στρατῷ ἐπιπλέωσι. Here one manuscript has στρατῷ before αὐτοῦς, which would give an identical construction, dat. of the force employed. If we do not adopt the transposition, στρατῷ or the like must be understood from what follows. Arnold proposes to omit the words τῷ ἐν Νισαίῃ. So Rutherford, who reads νηῖτην....στρατὸν ἰσοπαλῇ.

CHAPTER LXXXVI

3. καταλαβών—i. 9, ὅρκοις κατειλημμένοις: cf. ch. 10, 13. 'Not because Brasidas himself distrusted the Lacedaemonian magistrates as Grote supposes (vol. iv. ch. 52 fin.), but as a security to which he could appeal when addressing the allies' (Jowett). For τὰ τέλη see ch. 15, 3.

5. προσαγάγωμαι—'bring over, win to my side': ii. 30, προσηγάγοντο ἀνευ μάχης: vi. 94, προσαγαγόμενοι ὁμολογία: sometimes implying force 'reduce', i. 99, προσάγεσθαι τοὺς ἀφισταμένους: so iii. 91. In these words Brasidas seems to hint at the Athenian practice of treating their so-called allies as subjects.

9. ξυμμαχήσοντες—instead of ξυμμαχήσων, the plural being used after the intervening ὅ' ἔχωμεν.

10. οὐτ' αὐτός—'Brasidas opposes one aspect of himself, i.e. his personal honesty, to another aspect not equally personal, his ability to help the Acanthians. My personal character ought not to be suspected by you, nor my power to assist you undervalued' (Jowett). Note the force of the aor. in θαρσύναντας, 'you must take courage'.

12. καὶ εἰ τις—a third point, Brasidas is not a partizan. For ἅπα cf. ch. 8, 24. μή τισι προσθῶ—'to this or that faction'; the people might not unnaturally fear that Brasidas would establish an oligarchy in the interests of Sparta. προστίθμι, 'to make over': iii. 92, 'Ἀθηναίους προσθεῖναι σφᾶς αὐτοῖς, 'to join, surrender'.

15. ἀσαφῇ...εἰ—'doubtful, (as it would be) if' etc.; the freedom would be ἀσαφής on the supposition which εἰ introduces. 'I am not minded to offer you a dim and doubtful liberty by making the many the slaves of the few, or the few of the many' (Arnold).

Analogous instances are not uncommon, e.g. iii. 11, μαρτυρίῳ ἔχρωντο μὴ ἂν τοὺς γε ἰσοψήφους ἄκοντας, εἰ μὴ τι ἡδίκουν οἷς ἐπήεσαν ξυστρατεῦειν: Dem. Con. 1266, οὐδέποτε' ἂν τὰ ψευδῇ μαρτυρεῖν ἠθέλησαν, εἰ μὴ ταῦθ' ἐώρων. There is there.

fore no need to adopt the conjecture οὐδ' ἂν σαφῇ, or Classen's οὐδ' ἀσπαστήν, 'welcome'.

16. νομίζω—according to Arnold = νομίζω χρῆναι, but there is no need for this view here; 'nor do I think the freedom I proffer you a vague one' gives an excellent sense.

ιβ. τὸ πάτριον παρεῖς—'disregarding (your) hereditary usage' or 'institutions'; not 'our usage', a statement which would be not only untrue, but incredible. παρήμι is not uncommon in the sense of passing over or omitting: if Soph. O. T. 688, τοῦμόν παρεῖς, is rightly rendered 'setting aside all consideration for me', it gives an exact parallel: cf. Dem. Meid. 548, μηδαμῇ παρεθῆναι, 'to be let go, left in peace'.

ιβ. τὸ πλεόν—lit. 'the more numerous element', collective neuter. The 'many' and the 'few' have of course a political meaning.

18. χαλεπωτέρα—sc. such an ἐλευθερία: Krüger reads χαλεπώτερα, sc. such a state of things: for neut. plur. cf. 1, 7, πλωιμωτέρων ὄντων: so ch. 108, 10.

19. ἀντὶ...ἀντί—in two different senses 'in return for'... 'instead of', both derived from the original notion of setting one thing over against another.

21. οἷς ἐγκλήμασι—'the charges with which', i.e. on the ground of which; see the beginning of the speech.

23. ὑποδείξας—the compound probably means *starting with* a display of virtue (ch. 4, 15 note), i.e. proclaiming a high-minded and generous policy. This the Lacedaemonians did; cf. i. 69, where the Corinthians say that of Sparta, τὴν ἀξιωσιν τῆς ἀρετῆς ὡς ἐλευθερων τὴν Ἑλλάδα φέρεται. On the other hand the Athenians professed a cynical contempt for all principles but the right of the strongest; see i. 76.

ιβ. κατακτῶμενοι—corresponds alliteratively to καταπολεμοῦμεν: the sense is, this is all that we should secure for ourselves.

25. τὸ μὲν γάρ—the neuters denote the two principles. δικαιώσαι—'plea, justification'. ἐπέρχεται—'makes its attack', or *encroachment*; a common meaning of ἐπὶ in composition.

27. περιωπῆν—'circumspection': elsewhere used in a literal sense, chiefly in Homer, e.g. Od. x. 146, ἀνήμιον ἐς περιωπῆν, 'I went up to (a place commanding) a view round'.

CHAPTER LXXXVII

3. ἢ εἰς—'than you get from men whose deeds looked at in the light of their words necessitate a conviction that their interests really correspond to their professions'. οἷς is eth. dat.= 'from those in whose case'. ἀναθρῶ—a rare word, Eur. *Hec.* 808, and Plat. For δόκησιν cf. ii. 84, δόκησιν παρέχοντες, with fut. inf. 'causing an expectation': also ch. 55, 19.

6. προῖσχομένον—'putting forward' (mid.= on one's own part): so i. 26, ξυγγένειαν προῖσχομενοι. It therefore seems strictly to denote 'professions' rather than 'offers', which would be expressed by παρεχόμενον. One meaning would however naturally pass into the other.

7. διωθῆσθαι—'to reject': so ch. 108, 27: lit. ii. 84, τοῖς κοντοῖς διωθούντο, of keeping ships from collision.

8. ὑμῖν—the best manuscripts here read ἡμῖν, but it is not possible to explain it satisfactorily, either as referring to the Lacedaemonians or as a mixture of direct and indirect expression. The two pronouns are often confused by copyists.

9. φαίνεσθαι—dependent on φήσετε, or the general sense of the passage. καὶ δυνατόν...καὶ ἐπιφέρειν—so ch. 80, 17. προσαναγκάζειν—'to force into' acceptance of such freedom: iii. 61, ἐπεὶ δὴ προσαναγκάζοντο: v. 42, τοὺς μὴ δεχομένους τὰς σπονδὰς προσαναγκάσειν.

11. μάρτυρας—cf. ii. 74, where Archilamus solemnly appeals to the gods and heroes of Plataeae, when he is about to attack the city: also ii. 71, where Arnold has an interesting note on the local and particular powers and sympathies which the Greeks attributed to gods and heroes.

14. ἔτι—'after this'; when a fair appeal has been rejected, force is no longer (οὐκ ἔτι) a violation of justice.

ib. προσεῖναι δέ—πρόσειμι='to be added': not only is Brasidas not acting unjustly, but also he is obliged to act as he does. τι, 'in a measure', may be considered either as determinant acc. (Classen) or as a predicate in agreement with τὸ εὐλογον. In either case it is a 'litotes' which really strengthens the sense, so μέρος τι, μᾶλλον τι, etc.

15. κατὰ δύο ἀνάγκας—'for two cogent reasons': the first reason is the good of Sparta, expressed by gen. τῶν μὲν Λακεδαιμονίων, dependent on ἀνάγκη, 'the necessity of (i.e. imposed by) the Lacedaemonians': the second reason is the general interest expressed by a change of construction οἱ δὲ Ἕλληνες ἵνα κ.τ.λ

16. τῷ ὑμετέρῳ εὖνφ—somewhat ironical in sense: in constr. dat. of the instrument or cause; vi. 16, τῷ ἐμῷ διαπρεπεῖ. τοῖς χρήμασι is a second dat. of the nearer instrument or cause.

18. φερομένοις—Classen and Poppo explain the position of the partec. in accordance with the principle noted on ch. 5, 10. Surely however the words φερομένοις παρ' Ἀθηναίων have a most forcible predicative sense; 'that the Lacedaemonians may not be injured by Athens receiving your revenues', lit. 'by your revenues being paid to the Athenians': cf. iii. 20, τῷ σίτῳ ἐπιλιπόντι ἐπιέζοντο, they suffered from failure of the corn. φέρω is the regular word for payment of tribute to a ruling state.

20. οὐ γὰρ δὴ εἰκότως—Arnold has an excellent note on the connexion of thought in this passage. Brasidas urges that his second motive—the deliverance of Greece—is what actuates him most of all. And it is this, and no selfish ambition of Sparta, which justifies him in refusing to tolerate the neutrality of Acanthus.

The natural meaning of τάδε is 'what we are now doing': Classen therefore follows Dobree in writing ἐπράσσομεν for πράσσοιμεν, giving the sense 'otherwise we should not be now acting with good reason' (but we are). This would be an instance of unfulfilled condition, see Goodwin, § 49. 2.

The optative however presents no difficulty if we give τάδε a more general sense, sc. 'our coercion of neutrals (in any supposed case) would not be right': this agrees with the general character (τοὺς μὴ βουλομένους) of the rest of the sentence, and is better than to take τάδε as = τὸ δρῶν τὴν γῆν, or τὸ εἶν κωλύεσθαι τοὺς Ἕλληνας κ.τ.λ.

26. περιτδοιμεν—sc. so to oppose it. πρὸς ταῦτα—cf. i. 71, πρὸς τάδε βουλευέσθε εὖ κ.τ.λ. the concluding words of the speech made by the Corinthians at Sparta.

28. ἄρξαι πρῶτοι—so ii. 36, ἄρξομαι πρῶτον: ii. 68, ἤρξατο πρῶτον: v. 71, ἡγείται τῆς αἰτίας, 'begins the cause'. καταθέσθαι—'to secure', lit. 'to lay up for yourselves': ch. 20, 9. For the jingle ἀτδιον...ἴδια see ch. 20, 5.

29. καὶ αὐτοί—this corresponds to τοῖς τε Ἕλλησιν. τὸ κάλλιστον ὄνομα, as Jowett suggests, possibly means the title of free; otherwise how does the sense differ from ἀτδιον δόξαν καταθέσθαι? For constr. cf. vi. 89, ἐμοὶ δὲ ἀτιμίαν περιέθετε.

CHAPTER LXXXVIII

2. ἐπ' ἀμφοτέρω—ch. 58, 7. κρύφα—by ballot, κρύβδην is more common in this sense. For the force of the compound διαψηφίσασθαι see note on ch. 74, 17, ψῆφον φανεράν διενεγκεῖν. At Acanthus secret voting permitted freedom of choice.

4. ἐπαγωγά—v. 85, ἐπαγωγὰ καὶ ἀνελεγκτά: vi. 8, ἐπαγωγὰ καὶ οὐκ ἀληθῆ. οἱ πλείους—partial apposition; we may render 'by a majority'.

6. πιστώσαντες—Lid. and Scott give no other instance of the active. The middle occurs Soph. *O. C.* 650, ὑφ' ὅρκου σε πιστώσομαι, 'I will bind you to myself': more usually in a reflexive sense, as Hom. *Il.* vi. 233, πιστώσαντο, they exchanged mutual pledges. The pass.= 'to be pledged', Hom. *Od.* xv. 436, ὅρκῳ πιστωθῆναι: Eur. *Iph. A.* 66, ἐπεὶ δ' ἐπιστώθησαν.

7. τὰ τέλη—see note on ch. 15, 2: ὁμόσαντα agrees with τὰ τέλη and not with αὐτόν, as seems plain from ch. 86, 3; the position of αὐτόν however is awkward. οὕτω—'on these terms', or 'after this'; iii. 96, τὰλλα καταστρεψάμενος οὕτως...στρατεύσαι.

Grote points out (vol. iv. ch. 53) that it is clear that the Acanthians had no great reason to complain of the rule of Athens. They did not welcome Brasidas as a deliverer, but only joined him under compulsion. So in the other towns of Thrace, while a party was in favour of Sparta, the main bulk of the people seem to have been well satisfied to be subject allies of Athens. It follows that the empire of the Athenians could not have been so harsh and burdensome as it was often represented.

With regard to the surrender of Acanthus, Grote remarks that 'Grecian political reason and morality' appear to unusual advantage in the free discussion, the care to protect individual independence of judgment, and the established respect to the vote of the majority, which the citizens observed. It would be more difficult to praise the reason and morality of the decision itself, which is rather an instance of the political untrustworthiness of a democracy, and its readiness to adopt any change however momentous. The Acanthians revolted from Athens, not because they were dissatisfied or oppressed, but 'because Brasidas said what was attractive, and from fear for their fruit'.

CHAPTER LXXXIX

The account of the Boeotian plot is now resumed from chs. 76 and 77; many of the words and phrases there used being repeated in this chapter.

4. ἐνεδίδοτο—'was to be given up', according to arrangement: cf. ch. 76, 15, ἐνεδίδουσαν. For the meaning and construction of ἀπαντῆσαι cf. ch. 77, 16.

7. διαμαρτίας τῶν ἡμερῶν—this might easily arise as each state had its own calendar: cf. ch. 119, 3. ἐς ἃς—the prep. denotes an appointment made for some future day: Plat. *Hip. ma.* 286 B. μέλλω ἐπιδεικνύναι εἰς τρίτην ἡμέραν: Cic. *Ep. Att.* xvi. 16, admonuit ut pecuniam ad diem solverent.

15. παρελύπει—of harassing by a simultaneous attack; as we say 'effecting a diversion': cf. ch. 80, 4, εἰ ἀντιπαραλυποῖεν. προκαταλαμβάνονται—'is secured, or occupied beforehand': ch. 1, 4.

CHAPTER XC

3. τοὺς μετοίκους—the μέτοικοι are mentioned as serving on board the Athenian fleets, i. 143; iii. 16, etc. Some of them too were heavy-armed men, ii. 13, καὶ μετοίκων ὅσοι ὀπλίται ἦσαν. It appears from i. 121 and 143 that the navy was partly manned by hired ξένοι; but Classen observes that no other instance is recorded of impressing 'all the foreigners in Athens' into military service.

4. ὕστερος—not simply the converse of πρότερον, ch. 89, 8, but implying that Hippocrates came too late to help, as the plot was discovered.

7. τὸ ἱερὸν τοῦ Ἀπόλλωνος—with regard to these words, which have somewhat the appearance of an explanatory note which has crept into the text, Poppo points out that Thuc. often repeats a description which he has already given (ch. 76, 22), and often separates an appositional construction by intervening words, e.g. ii. 12, Μελέσιππον πρῶτον ἀποστέλλει ἐς τὰς Ἀθήνας τὸν Διακρίτου.

8. τὸ ἱερὸν καὶ τὸν νεών—so v. 18, τὸ δ' ἱερὸν καὶ τὸν νεών τὸν ἐν Δελφοῖς: cf. Hdt. vi. 19. When the words are thus distinguished, νεώς denotes the actual temple or shrine; while ἱερὸν is a more general term, which might be applied for example to all the precincts and surroundings of a convent, or of the colleges in Oxford and Cambridge.

9. ἀνέβαλλον... παρακαταπήγνυντες—'a rampart was made, consisting chiefly of the earth thrown up from the ditch, with a palisade set along it; but they threw in besides other materials, such as brushwood obtained from the vines which grew round the temple, and stones and bricks procured by pulling down the adjacent houses. That the vines were used in building the wall appears from ch. 100, 16, and their use appears to have been to form a sort of wattling to keep the earth together; as at Plataeae the clay for the besiegers' mound was rammed into flat cases or frames of reeds (ἐν ταρσοῖς καλάμου ἐνείλλοντες), and as the earth was enclosed besides in a wooden frame, ὅπως μὴ διαχέαιτο ἐπὶ πολὺ τὸ χῶμα, ii. 75, 76' (Arnold).

ib. ἀνέβαλλον—rare in this lit. sense: Xen. An. v. 2. 5, τάφρος ἣν εὐρεῖα ἀναβεβλημένη καὶ σκόλοpes ἐπὶ τῆς ἀναβολῆς. Comparing ii. 76 we see that χοῦς is the material of which a χῶμα or mound was made: cf. Hdt. vii. 23, παρεδίδοσαν τὸν αἰεὶ ἐξορυσσόμενον χοῦν.

10. ἄμπελον—generic sing. like πλίνθον infr.; so ch. 48, 13, τῷ κεράμῳ.

11. κόπτοντες... καθαιροῦντες—imperfect, corresponding to the verbs: cf. ch. 48, 18, where we have the same tense and the same participial use. We should say 'they threw in vine-wood cut down from the precincts of the temple, and stones taken from the houses around'. οἰκόπεδα—'home-steads'; the word means either the site of a house, or the site with its buildings.

14. ἡ καὶρὸς ἦν—ch. 54, 25, οὗ καὶρὸς εἶη. ὑπῆρχεν—ch. 4, 15. στοά—a cloister or colonnade.

17. τρίτῃ ὥς—= ἐξ οὗ, Lat. ul. Porpo compares i. 6, οὐ πολὺς χρόνος ἐπειδὴ: i. 13, ἔτη τριακόσια... ὅτε.

19. τὸ μὲν στρατόπεδον—cor. to Ἱπποκράτης δέ. In the morning of the fifth day the works were nearly finished. The main body of the Athenians accordingly started for Attica, and while the heavy armed men took up a position near Delium, the light troops mostly (οἱ πλεῖστοι) continued their march. Hippocrates himself had not yet left the fortress. The imperfects ἡσύχαζον and καθίστατο leave the narrative at this point, and the writer turns to the movements of the Boeotians.

24. τὰ περί—'what belonged to'. The προτείχισμα or 'outwork' is apparently the rampart and ditch before described.

CHAPTER XCI

1. **ξυνελέγοντο**—the imperfect refers to the whole time that the Athenians had been in Boeotia. We must render ‘had been gathering together’.

5. **οἱ εἰσιν ἑνδεκα**—if these words are not a gloss, Thucydides must mean that the *total number of* Boeotarchs in his days was eleven, otherwise we should have *ἦσαν* (R. S.). The number varied at different times; see Arnold. **ξυνεπαινούντων**—of joint approval: Dem. *de Cor.* 288, *συνεπαινεσάντων δὲ πάντων*.

7. **μάλιστα**—‘about’, here of approximate situation, more commonly of number or time: the lit. meaning is that a thing is ‘most nearly’ as stated. **τῆς Ὀρωπίας**—the district of Oropus, a frequent ground of dispute, was at this time subject to Athens: ii. 23, *νέμονται Ὀρώπιοι Ἀθηναίων ὑπήκοοι*.

10. **καὶ ἡγεμονίας οὐσης αὐτοῦ**—the position of these words is awkward, and their connexion open to doubt. Most editors take them with what follows, ‘both wishing to fight while he was in command, and thinking it better to risk a battle’. It is however quite possible that the *καὶ* may merely join the gen. absolute, ‘and he being in command’, to the preceding *βοιωταρχῶν*: see ch. 29, 1. It would appear that the Boeotarchs, or possibly only the two Theban Boeotarchs, held the command in turn, but we do not know any facts.

11. **τὴν μάχην ποιῆσαι**—to bring on, or order: ii. 86, *στρατηγοὶ βουλόμενοι τὴν μάχην ποιῆσαι*: ‘activum de ducibus ponitur, qui auctores sunt ut pugna fiat’ (Poppo).

13. **ὅπως μὴ ἀθρόοι**—Arnold points out that this illustrates the practice of the Greek soldiers attending the speeches of their general without their arms; see notes on ch. 44, 6 and 74, 13. In iii. 1 etc., *τὰ ὅπλα* means the camp or place of arms, and this may possibly be the meaning here.

CHAPTER XCII

Speech of Pagondas. It is right as a general principle to attack an invader at once, wherever we encounter him.

1. **μηδ’ ἐς ἐπίνοιαν**—‘none of us ought even to have conceived the idea’; *τινὰ ἡμῶν* is the subject of *ἐλθεῖν*: cf. iii. 46, *ὅπως μηδ’ ἐς ἐπίνοιαν τούτου ἴωσι*. **διὰ μάχης ἐλθεῖν**—ii. 11, *ἐλθεῖν ἡμῖν διὰ μάχης*.

6. *ἐνοικοδομησάμενοι*—the Athenians had 'built for themselves' a stronghold in Boeotia: so iii. 85: this is probably the meaning of vi. 90, *τὰς δὲ (τῶν πόλεων) ἐντειχισάμενοι*, 'reducing some of the states by establishing strongholds in the country'.

8. *ἐν ᾧ τε ἂν...ἔδρασαν*—'in whatever place they may have been caught and wherever they came from to attack us'. The latter clause might have been *δοθέν ἂν ἐπέλθωσι ὥστε τὰ πολέμια δρᾶσαι*, but the construction is changed to the indicative because *ἔδρασαν* denotes definite acts of hostility undoubtedly committed. Cob. *ἐν δ' ὅτ' ἂν...δοθέν*, omitting *τε* and *καί*.

9. *εἰ τῷ*—see note on ch. 68, 34, *εἰ μή τις*. As this clause is in opposition to the opening words *χρὴν μὲν κ.τ.λ.*, *καί* seems to emphasize *ἀσφαλέστερον ἔδοξε*, not simply *ἀσφαλέστερον*, 'if any one *did* think it safer'. *ἀσφαλέστερον*—sc. *τὸ μὴ διὰ μάχης ἐλθεῖν*.

10. *οὐ γὰρ τὸ προμηθές*—'for forethought, in the case of such as are invaded by foes, does not admit of calculation, when their own land is in danger, in the same way as when a man is in possession of his own but chooses to attack another from desire of more'. Prudence itself teaches men to repel an invader at once without reflection, though it may be prudent to reflect before invading another country.

11. *τὸ προμηθές*—prudence and forethought, in a good sense: iii. 82, *μέλλησις προμηθής* opposed to *τόλμα ἀλόγιστος*. With *οἷς ἂν* and *ὅστις* are to be supplied *τούτοις, τούτῳ*, eth. dat. 'for, in the case of'.

12. *περὶ τῆς σφετέρας*—sc. *γῆς*: the pron. refers to what is in sense the subject of the sentence, viz. those who have been invaded by others.

13. *ἐνδέχεται λογισμὸν*—so ch. 10, 7. *καὶ ὅστις*—with *ὁμοίως*, 'as in the case of one who'. The constr. passes to the indic. as in line 9: here too it may be meant to denote the actual conduct of the Athenians; *ὅστις*, the rel. of a class, often referring to a definite antecedent as possessing the characteristics of that class. There is a similar change of construction in ii. 44, *τὸ δὲ εὐτυχές, οἱ ἂν τῆς εὐπρεπεστάτης λάχωσι, καὶ οἷς...ἔυνεμετρήθη*: cf. ch. 18, 13.

14. *Ἀθηναίους δέ*—the speaker now passes to the particular need of repelling an Athenian invasion. *ἀμύνεσθαι* is to be supplied with *δεῖ*.

15. *πρὸς τε γάρ*—'in the relations of neighbours freedom is always (*πᾶσι*) ensured by a manful spirit of resistance'. The subject is *τὸ ἀντίπαλον*, 'being a match for' one's adversary, i.e. being able and determined to resist him: *καὶ ἐλεύθερον* is the predicate.

19. οὐ καὶ μὴ—Poppo, with Haack, seems right in taking μὴ for μὴ ὅτι, 'ne dicam'; the sense required being 'not only', or 'not to say only': no other instance however is given of μὴ thus standing alone. The restless and aggressive spirit of the Athenians is often spoken of; cf. ch. 55, 17.

21. ἐπὶ τὸ ἔσχατον ἀγῶνος—in illustration of this gen. Classen cites i. 49, ἐς τοῦτο ἀνάγκης: i. 118, ἐπὶ μέγα δυνάμει, etc.

22. παράδειγμα δέ—so iii. 39, of a warning example, παράδειγμα δ' αὐτοῖς...ἐγένοντο κ.τ.λ.: vi. 77, ἔχοντες παραδείγματα τῶν Ἑλλήνων, ὡς ἐδουλώθησαν. ἀντιπέρασ—'across the water', Euboea being right opposite the Boeotian coast, and in full view. The island was entirely subdued by Pericles in 445 (i. 114).

23. ὡς αὐτοῖς διάκειται—'in what relations it stands to them', i.e. regards them with hostility, and is always in danger from their ambition. This rendering gives a more satisfactory sense than 'how it is disposed towards them', and does no violence to the meaning of διάκειμαι, which denotes 'being in a certain condition', of mind, body, or circumstances. It has also been proposed to render the words 'how it has been treated, to what condition it is reduced, by them': or to take διάκειται impersonally and αὐτοῖς to refer to the Euboeans and Greeks, 'how things stand as regards them'. In support of this last view Krüger cites Xen. *Anab.* vii. 3. 17, ἀμεινον ὑμῖν διακίσεται.

Other instances of διάκειμαι in Thuc. are vii. 77, ὡς διάκειμαι ὑπὸ τῆς νόσου, 'to what state I am reduced': i. 75, τοῖς Ἑλλήσιν ἐπιφθόνως διακίσθαι, 'to be regarded with jealousy by': viii. 68, ὑπόπτως τῷ πλήθει διακείμενος.

26. ἐς πᾶσαν—'extending to and including our whole country': the following are somewhat similar uses of ἐς: iii. 82, ἐς τὸ ἡδονὴν ἔχον ὀρίζοντες, 'making their pleasure the limit'; v. 103, ἐς ἅπαν τὸ ὑπάρχον ἀναρριπτοῦσι, 'throwing the die so as to include their all in the risk'. οὐκ ἀντὶλεκτός—'not to be gainsaid'; there will be no more boundary disputes.

28. ἐτέρων—i.e. ἢ τὴν ἐτέρων: see Madvig, § 90. παροικῶν—elsewhere only found in the Septuagint, according to Lidd. and Scott. παροικῶ occurs i. 71, etc. The proverb Ἀττικὸς παροικος, of a restless and dangerous neighbour, is cited by Ar. *Rhet.* ii. 21. 12.

29. εὐθασί τε—a warlike spirit is the best security against aggression, and has always proved so. ἰσχύος θράσει—Soph. *Phil.* 104, οὕτως ἔχει τι δεινὸν ἰσχύος θράσεος: cf. ch. 86, 25,

ισχύος δικαιώσει. προαπαντώντα—i. 69, πρότερον ἢ προαπαντήσαι, in the same sense, of anticipating an invader.

34. κατέχιν—probably 'to hold down', i.e. oppress, overbear; as in i. 103, πολέμῳ κατεῖχον. Several editors give the meaning 'to withstand', *sustinere*; but the sense is not satisfactory, as a notion of aggression is required, nor is it plain that κατέχω will bear this meaning. The present and imp. are by no means identical in use with the aorist; though the tenses are hopelessly mixed in dictionaries and commentaries.

35. αὐτοῦ—'of this'; see note on ch. 18, 7, ἐπάθομεν αὐτό. ἐς τοῦσδε—for instances of the use of ἐς see note on ch. 28, 2.

id. ἐν Κορωνείᾳ—in 447 (i. 113). The Athenians had been dominant in Boeotia for eight or nine years, but after the battle of Coronea they entirely evacuated the country (ἐξέλιπον πᾶσαν), cf. iii. 62 fin. For ἐν='at' see note on ch. 5, 5.

37. κατέσχον—'over-ran', or 'got the mastery': vii. 66, τῷ ναυτικῷ ὥπερ πάντα κατέσχον.

38. ἡμᾶς—in apposition with this we have two clauses, τοὺς τε...τοὺς τε.

39. ὁμοιωθῆναι—to come up to, not to degenerate from. Persons are here compared with things: in i. 71 we have the opposite, ἀρχαιοτρόπα ὕμῶν τὰ ἐπιτηδεύματα πρὸς αὐτοὺς ἔστιν.

41. τὰς προσηκούσας ἀρετὰς—προσηκούσας denotes the virtues which are as it were the heirloom or belongings of the race or family: cf. iii. 64, ἃ ποτε χρῆστοι ἐγένεσθε, οὐ προσήκοντα νῦν ἐπέδειξατε, 'the good service you once did you now shew was not natural to you', but due to accident: so iii. 67, referring to the παλαιαὶ ἀρεταὶ of the Plataeans, οὐκ ἐκ προσηκόντων ἀμαρτάνουσι, i.e. we have a right to expect different conduct: cf. Cope on Ar. Rhet. i. 9. 31, ὅσα κατὰ τὸ προσῆκον, ὅσον εἰ ἀξία τῶν προγόνων καὶ τῶν προὔπηργμένων, 'worthy of a man's ancestors and his own previous acquisitions or possessions—a stock of previous good, noble, great deeds'.

42. πρὸς ἡμῶν ἔσεσθαι—explanatory of πιστεύσαντας τῷ θεῷ: for πρὸς, 'on our side', cf. ii. 86, πρὸς ἐκείνων, 'in their favour'. νέμονται—'occupy': so ἐνοικεῖν, ch. 97, 9.

44. θυσασμένοις...φαίνεται—the aor. participle denotes a sacrifice performed and complete, though possibly only just completed; the pres. φαίνεται gives the still remaining result: we found, when we sacrificed, that the omens are in our favour. Sacrifices were always offered before a battle. The mid. θύεσθαι

is used of the army, or commander: the act. of the priest who actually slew the victim. *καλά*—of favourable omens; only here in Thuc.: Xen. *Anab.* iv. 3. 9, etc.

45. *ὁμόσε χωρῆσαι*—ch. 10, 5. *δεῖξαι ὅτι...κτάσθωσαν*—not a case of *ὅτι* with *orat. direct.* like ch. 38, 19, but rather a rhetorical change of construction—‘let them win’ instead of ‘they may win’—which gives force and abruptness to the speaker’s words. *γενναῖον*—according to the Schol. = *πάτριον καὶ ἀπὸ γένους*: so Hom. *Il.* v. 253, *οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι*, the only passage in which the word occurs in Homer. Paley there takes the meaning to be ‘consistent with honour, worthy of one well born’; and such a sense is quite applicable to the present passage, in which Pagondas is extolling the noble spirit of the Boeotians.

CHAPTER XCIII

3. *ἀναστήσας*—ch. 77, 13.

5. *προσέμιξεν*—of a near approach: so viii. 71, *ὡς δὲ προσέμιξέ τε ἐγγύς*. In ch. 33, 9 and 96, 7 the word is used of coming to close quarters with the enemy: cf. v. 72, *φθάσαι τῇ προσμίξει*.

6. *καθίσας*—sc. *τὸν στρατόν*, line 3; to be supplied also with *ἔτασσε*.

8. *τῷ δὲ Ἴπποκράτει...ὡς αὐτῷ*—the redundancy is probably to be explained as a confusion of construction, *αὐτῷ* being added as if *ὁ δὲ Ἴπποκράτης* had gone before. Hippocrates had remained behind at Delium, ch. 90 fin.

14. *ἐπιγένοιτο*—as a reserve force, *ἐπὶ* implying sequence: see notes on ch. 26, 14 and 36, 14. *τοὺς ἀμυνουμένους*—for the use of the article cf. note on ch. 78, 33.

18. *ὥσπερ ἔμελλον*—sc. *τάσσεσθαι*: the contingents were already in the order which they intended to keep in the battle.

21. *δεξιὸν μὲν κέρας*—the article is omitted, as noted on ch. 18, 11. *οἱ ξύμμοροι αὐτοῖς*—see note on *ξυντελεῖ*, ch. 76, 15. *τὴν λίμνην*—Copaïs.

26. *ἐπ’ ἀσπίδας πέντε καὶ εἴκοσι*—twenty-five deep: v. 68, *ἐπὶ δὲ βάθος ἐτάξαντο...ἐπὶ ὀκτώ*: vii. 79, *οὐκ ἐπ’ ὀλίγων ἀσπίδων*. The depth and weight of the Boeotian column is to be noticed. At Leuctra the Theban phalanx was drawn up 50 deep.

28. *διάκοσμος*—a word only found elsewhere in later Greek.

CHAPTER XCIV

1. Ἀθηναῖοι δὲ οἱ μὲν—the varieties of appositional construction throughout this chapter are to be noticed. πᾶν τὸ στρατόπεδον—in apposition with οἱ ὀπλιταί.

4. ἐκ παρασκευῆς ὀπλισμένοι—‘regularly armed’ as light infantry. ἐκ παρασκευῆς denotes the result of set purpose: so v. 56, μάχῃ οὐδεμία ἐγένετο ἐκ παρασκευῆς.

7. ἄσπολοι—of hastily and imperfectly armed troops, as in ch. 9, 13. πολλοί—partial apposition; possibly οἱ πολλοί, ‘for the most part’, should be read.

8. πανστρατιάς—elsewhere in classical Greek only found in the adverbial dative, as in ch. 66, 4. οὐ παρεγένοντο—‘did not appear’ or ‘fall in’.

12. ἐπιπαριών—‘passing along’, *secundum ordines exercitus procedens* (Poppo): vi. 67, κατὰ ἔθνη ἐπιπαριών ἕκαστα: so vii. 76. In v. 10 with dat. ἐπιπαριών τῷ δεξιῷ means ‘passing along to attack the right wing’: see also ch. 108, 19.

CHAPTER XCV

1. δι’ ὀλίγου—of time: i. 76, δι’ ὀλίγου ἡγησάμενοι: ii. 85, opposed to ἐκ πολλοῦ: iii. 43, δι’ ὀλίγου σκοπούντων, ‘taking a hasty view’, opposed to περαιτέρω προνοούντας.

2. τὸ ἴσον...δύναται—a short speech is as good as a long one when addressed (πρὸς τε) to brave men and consisting of (καὶ ἔχει) admonition rather than exhortation. τε and καὶ connect the two ideas of the quality of the men and the character of the speech; the finite verb ἔχει being brought in, like προσήγαγον in ch. 100, 8, instead of a subordinate construction, or τε being simply out of place as noted on ch. 77, 11. Krüger and Classen follow Reiske in reading πρὸς γε τοὺς instead of πρὸς τε, but the alteration does not seem required.

3. ὑπόμνησιν...ἔχει—sc. ἡ παραίνεσις. Note the use of similar words in the speech of Brasidas, ch. 126.

4. παραστῇ—cf. ch. 61, 11. οὐ προσῆκον—acc. abs.: iii. 40, ὑμεῖς ἂν οὐ χρεῶν ἀρχαίτε, ‘you must be wrong in holding your empire’.

6. For ἀναρριπτούμεν cf. ch. 85, 16. ἐν τῇ τούτων—Hippocrates seems to speak generally as the leader of an invasion; for the present position of the Athenians was admitted by the Boeotians to be beyond their border, ch. 91, 6; 99, 7.

8. οὐ μή ποτε...ἐσβάλωσιν—this and v. 49 are the only instances of this construction in Thucydides. ἐκείνην—‘yon land of ours’, cf. note on ch. 37, 10. Note the graphic use of the present tense in this sentence.

11. χωρήσατε...ἐς αὐτούς—a curious phrase to denote an attack: so Xen. *Anab.* iii. 2, 16, ἐπολήσατε ἵνα εἰς αὐτούς. The use of στρατεύειν ἐς, ch. 77, 2, is not analogous (see note). Note the separation of the words by the position of ἀξίως: cf. note on ch. 90, 7.

12. ἔχων...ἀγάλλεται—a participial construction, which is common with other verbs expressing joy or grief: in ii. 63 we have the dative, ὥπερ ἀγάλλεσθε: in iii. 82 a preposition, ἐπὶ δὲ τῷ ἀγάλλονται.

14. κρατοῦντες—‘being victorious over’; the pres. and imperf. of νικῶ, ἀδικῶ, φεύγω (to be in exile), etc. are used in the same way; e.g. i. 14, Καρχηδονίους ἐνίκων ναυμαχοῦντες. The victory of Oenophyta (456) gave the Athenians the mastery of Boeotia for some years (i. 108); see note on ch. 92, 35.

CHAPTER XCVI

3. τὸ δὲ πλεόν—either determinant acc. or governed by ἐπελθεῖν or ἐπελθόντος, which must be supplied with φθάσαντος.

4. ὥς διὰ ταχέων—as well as the short time allowed: so ch. 125, 26. καὶ ἐνταῦθα—besides the harangue at Tanagra, ch. 92.

8. τὰ ἔσχατα—‘the ends’. ῥύακες—ravines or torrents; iii. 116, ὁ ῥύαξ τοῦ πυρός, of the eruption of Aetna.

10. τὸ δὲ ἄλλο...ξυνεστήκει—*cetera vero acies consistebat acriter pugnans et clipeis se (mutuo) propellens* (Poppo). For τὸ ἄλλο cf. i. 48, where it is opposed to τὸ δεξιὸν κέρας: see also note on ch. 19, 22. The ὥθισμός ἀσπίδων is a common feature of the closely-fought battles described by Livy and Tacitus. μέχρι μέσου—‘as far as the centre of the line’, to be connected with the article before εὐώνυμον.

14. αὐτοῖς—ethical dative; as in iii. 98, ὁ ἡγεμὼν αὐτοῖς ἐτύγχανε τεθνηκώς: cf. ch. 10, 13. κυκλωθέντων—sc. the Thespians; ‘those posted near them’ were the men of Tanagra and Orchomenos.

22. κατὰ βραχύ—‘gradually’ or ‘little by little’; in vii. 79 κατὰ βραχὺ τρεψάμενοι seems to mean defeating small sections of the enemy one after another. ἐκ τοῦ ἀφανοῦς—ch. 36, 7.

80. παραρρηγνόντων—'breaking their ranks'; because one man was forced from his position *beside* another: v. 73, παρερρήγνυντο ἤδη. φυγή καθιστῆται = a decided rout began.

37. ἐπιλαβούσης τὸ ἔργον—cf. ch. 27, 5; and for ἔργον ch. 25, 9. τὸ πλήθος—'the bulk', so ch. 100, 25.

CHAPTER XCVII

7. ἐπὶ τοὺς νεκροὺς—'for the dead', i.e. to ask permission to remove them. ἀποστρέψας καὶ εἰπών—the second participle gives the reason for turning the Athenian herald back: we have a similar order in ch. 51, 2: so i. 1, ἀρξάμενος...καὶ ἐλπίσας: so i. 109, ξηράνας τὴν διώρυχα καὶ παρατρέψας ἄλλη τὸ ὕδωρ. καταστὰς ἐπὶ—so ch. 84, 10.

13. πᾶσι γὰρ εἶναι—the construction changes to the infinitive with the change of subject: cf. ch. 46, 22, ὅτι...εἴη...μέλλειν γὰρ δὴ. καθεστηκός—'an established custom': i. 98, παρὰ τὸ καθεστηκός.

15. ἐνοικεῖν—'were living in it' like an ordinary town: ii. 17, διὰ τὴν παράνομον ἐνοίκησιν. βεβήλω—a tragic word: other words in this chapter, such as ἄψανστος and χέρνιψ, are poetical, and possibly characteristic of Boeotian speech.

17. δ ἣν ἄψανστος σφίσι='which we forbore to touch'. χέρνιβι χρῆσθαι—the inf. construction is explanatory of πρὸς τὰ ἱερά.

20. τοὺς ὁμωχέτας δαίμονας—cf. iii. 59, θεοὺς τοὺς ὁμοβωμίους ἐπιβοώμενοι.

CHAPTER XCVIII

3. τοῦ μὲν ἱεροῦ—'as regards the temple'; the first point in the Athenian reply; the second and third are τὸν δὲ νόμον, line 8, and ὕδωρ τε, line 18. In construction τοῦ ἱεροῦ depends on οὐδέν.

4. ἀδικῆσαι...βλάψαι—'wrong...harm'. Poppo considers that the contrast is rather between the force of the tenses than the meaning of the words: there seems however this distinction, that ἀδικῶ implies damage which could be justly complained of; cf. ch. 68, 23.

5. τοῦ λοιποῦ—'for the future'; partitive gen.: ch. 1, 1. οὐδὲ γάρ—'neither had they to begin with entered it with this object'; οὐδέ='also not', its more common meaning. τὴν ἀρχήν, a well-known adverbial accusative, occurs ii. 74 and vi. 56. It is only used in negative sentences.

7. μᾶλλον—i. e. if there was any wrong-doing in the case it was on the other side.

9. βραχυτέρας—Thucydides often uses βραχύς in the general sense of small: e. g. i. 14, βραχέα (ναυτικά) ἐκέκτηντο, opp. to ἀξιόλογα: i. 130, ἔργοις βραχεσί, 'by small actions', opp. to μειζόνως.

10. τρόποις θεραπευόμενα...δύνωνται—the sense is clear, that the victorious invader satisfies the demands of Grecian law if he maintains to the best of his power the usual religious observances of the temple which he has seized. There seems however a difficulty in the words πρὸς τοῖς εἰωθόσι. πρὸς means 'in addition to', and we should rather expect some expression implying shortcoming or variation, such as παρὰ τὰ εἰωθότα. πρὸ τοῦ εἰωθόσι, 'hitherto usual', Stahl.

11. καὶ δύνωνται—Poppo and Classen take ἱερά as nom. to δύνωνται, sc. θεραπεύεσθαι, and Classen adds that the plural verb, implying different occasions, is rightly used with ἱερά after the words ἀεὶ γίνεσθαι. Such a phrase however as ἱερὸν δύνεται θεραπεύεσθαι is decidedly strange; and a nom. to δύνωνται (θεραπεύειν) is easily supplied from τούτων in line 10.

12. καὶ γὰρ Βοιωτοὺς—cf. i. 12, 'sixty years after the taking of Troy the present Boeotians settled in the country which is now called Boeotia but was formerly called the Cadmean land'. οἰκεία—pred., 'as their own'.

15. εἰ...δυνηθῆναι—=εἰ ἔδυνήθησαν: cf. i. 91, ὅσα...βουλεύεσθαι: ii. 102, ὅτε δὴ ἀλᾶσθαι αὐτόν. With εἰ this construction is a peculiarity of Herodotus; see Madvig, § 169 b: Goodwin, § 92. 2. τοῦτ' ἂν ἔχειν—lit. 'this they would (now) be holding'.

17. ἐκόντες εἶναι—a much stronger expression than ἐκόντες: ἐκὼν εἶναι, lit. 'so far as will goes', i. e. (not) if I can avoid it.

19. ἦν...προσθῆσθαι—'which they had not brought on themselves by insolent pride': cf. i. 78, μὴ ἀλλοτρίαις γνώμαις καὶ ἐγκλήμασι πεισθέντες οἰκεῖον πόνον προσθῆσθε: i. 144, κινδύνους αὐθαιρέτους προστίθεται. In the following clause βιάζεσθαι is passive, and the accusatives are governed by ἀμυνόμενοι. ἐπὶ τὴν σφετέραν—Delium is meant, as in line 32, ἐν ᾗ δορὶ ἐκτίσαντο.

21. πᾶν κατειργόμενον—'everything (i. e. anything) when (if) done under stress of the war may reasonably claim some indulgence even from the god'. For this predicative use of the participle cf. Plat. *Phaedr.* 328 b, λεχθὲν...πᾶν...σαφέστερον, 'every proposition is clearer when stated'; and for the meaning 'done under constraint' cf. ch. 63, 7, εἰρχοθῆναι. There seems

no need for the alteration $\pi\alpha\tilde{\nu}$ τὸ πολέμῳ, nor for the reading adopted by Classen, τῷ...κατειργαμένῳ (masc.).

22. $\xi\gamma\gamma\eta\nu\omega\mu\omicron\nu$ —‘admitting of excuse or indulgence’: iii. 40, $\xi\gamma\gamma\eta\nu\omega\mu\omicron\nu$ δ’ ἐστὶ τὸ ἀκούσιον. This *passive* meaning of the neuter is in accordance with the principle noted on ch. 32, 22. When applied to a person $\xi\gamma\gamma\eta\nu\omega\mu\omicron\nu$ has the *active* force of ‘regarding with indulgence, making allowance’ etc.

23. καὶ πρὸς τοῦ θεοῦ—Apollo, whose temple Delium was. For πρὸς cf. i. 71, ἀδικον οὐδὲν οὔτε πρὸς θεῶν οὔτε πρὸς ἀνθρώπων, ‘regarded as unjust by’.

24. παρανομίαν ὀνομασθῆναι—‘lawlessness is a term applied’ etc.

27. τοὺς τε νεκροὺς—‘as regards the dead’, grammatically dependent on ἀποδιδόναι: cf. line 3. The form μεζόνως occurs ch. 19, 19 and i. 130.

29. ἱεροῖς...κομῖσθαι—‘to get back by the medium of sacred things what it is not seemly (so to recover)’; to barter a temple for corpses was profanation and gross impiety. In construction ἱεροῖς is the *instrumental* dative.

30. σαφῶς τε—to be taken with εἰπεῖν; the Athenians demand a plain proffer of what was just and usual, viz. that they might remove their dead not ‘on condition of evacuating Boeotian territory’, but under the usual terms of truce. In construction μή goes with εἰπεῖν and ἀπιούσιν and σπένδουσιν are in agreement with σφίσιν.

31. ἐν τῇ ἐκείνων—see note on ch. 37, 10.

32. δορὶ ἐκτίσαντο—so i. 128, δορὶ ἐλών, in a letter from Pausanias to the Persian king.

33. σπένδουσιν—if the reading is right the active of σπένδω seems here used in the sense of ‘making a truce’, for which the middle is elsewhere used. Poppo suggests σπεύδουσιν, which however has little or no meaning. Others explain σπένδουσιν as used in its proper meaning of ‘making libations’, i.e. doing *their part* in the *joint act* which would be denoted by σπένδεσθαι (see B. and C. and Rutherford).

CHAPTER XCIX.

3. ἐκ τῆς ἑαυτῶν—the pronouns in this chapter are used with a freedom which is scarcely reducible to any rule; the meaning however is clear from the context. The words which refer to the *primary* subject οἱ Βοιωτοί are the following: ἐκ τῆς ἑαυτῶν...νομίζοντες...βίᾳ σφῶν...ἐκ τῆς ἑαυτῶν: the following refer to the *secondary* subject ἀπιόντας (sc. the Athenians):

τὰ σφέτερα... ἐν τῇ ἐκείνων... αὐτοὺς γινώσκειν... οὐκ ἂν αὐτοὺς... ὑπὲρ τῆς ἐκείνων.

5. αὐτοὺς γινώσκειν—‘they must judge for themselves’; the infinitives in this chapter follow ἀπεκρίναντο, as ἀναιρεῖσθαι follows εἰπεῖν in ch. 98, 33.

ib. νομίζοντες τὴν μὲν—the corresponding ‘apodosis’ is τὸ δέ line 10; καὶ οὐκ ἂν being an additional clause with νομίζοντες, and οὐδ’ αὖ ἐσπένδοντο being parenthetical in construction. The original idea of the sentence seems to have been ‘the Boeotians thought that the dead were really lying on Athenian ground, but that still they might plausibly refuse to let the Athenians remove them till they evacuated Delium’.

7. κατὰ τὸ ὑπήκουον—‘as being subject to them’: i. 95, κατὰ τὸ ξυγγενές. καὶ οὐκ ἂν—‘and (yet) they could not’: καὶ has a somewhat similar adversative force in ii. 90, ἄκων καὶ κατὰ σπουδὴν: *et* is at times similarly used, especially in late Latin.

9. οὐδ’ αὖ ἐσπένδοντο—‘nor again would they make a truce’: for this use of the imp. cf. ch. 4, 11, ἡπείγοντο: ch. 76, 15, ἐνεδίδουσαν. δῆθεν, like δῆ, gives the *alleged* reason; it sometimes stands before the words which it particularly affects; e.g. i. 127, τοῦτο τὸ ἄγος ἐλαύνειν ἐκέλευον δῆθεν τῷ θεῷ πρῶτον τιμωροῦντες.

10. τὸ δέ—‘but (considering) that the reply, Let them evacuate our land and then take back what they ask for, was a plausible answer to give’. ‘They considered it a fair diplomatic way of meeting the alternative raised by the Athenian herald’ (Grote). The substantive of τό is formed by the quoted words. The harsh break in the citation is intended to emphasize the phrase ἐκ τῆς αὐτῶν as the main point in the answer, to which the term εὐπρεπές especially belongs. We have a somewhat similar order in the concluding sentence of ch. 98.

The Boeotian answer was in fact a second demand for the evacuation of Delium couched in different terms. Comparing line 3 with ch. 97 line 21 we see that ἐκ τῆς αὐτῶν is simply substituted for ἐκ τοῦ ἱεροῦ. Originally they had called on the Athenians to leave the temple which they profaned; now they bid them leave the territory of Boeotia. The demand seems at first to refer to the district of Oropus, where the dead were lying; but no Athenians were left there (ch. 96 fin.) nor could there be any reason for the Athenians insisting on its occupation. Delium, on the other hand, they claimed to be their own by right of conquest; and the Boeotians, who held

Oropia, turn against them their own unlucky argument of *de facto* possession. Greek feeling, as Grote points out, was violated by the Boeotians in thus refusing to restore the dead, nor is it likely that they could have persisted in their refusal. On the other hand they might reasonably complain of the occupation of a temple as an advanced hostile post; which was a very different thing from conquering a country and taking over the temples as well.

ib. εὐπρεπές—to be taken with ἀποκρίνασθαι. καὶ ἀπολαβεῖν—‘let them also take back’, i.e. then, on that condition.

12. ὁ δὲ κήρυξ—‘so the herald’ etc.: ch. 71, 12.

CHAPTER C

1. ἔκ τε—τε and καὶ connect the two sets of auxiliary forces, the light-armed troops from the Melian gulf and the heavy-armed men from Corinth and Nisaea: cf. ch. 28, 21, ἔκ τε Αἰῶνι κ.τ.λ.

3. καὶ βεβοηθηκότων αὐτοῖς—‘and having been reinforced by’ etc.: for the change of participial construction cf. the beginning of ch. 29.

4. Κορινθίων—possibly a portion of the force which marched with Brasidas to Megara, ch. 70, 11. τῶν ἐκ Νισαίας—ch. 69, 23.

7. προσέβαλον—the manuscript reading; Classen alters it to προσέβαλλον, the ‘preliminary’ imperfect, which is followed by the details of the attack. Note the irregularity of the finite verb προσήγαγον in the following line.

9. ἥπερ εἶλεν αὐτό—‘which in fact took the place’; Classen cites ii. 77, αἱ μηχαναὶ οὐδὲν ὠφέλουν, to shew that Krüger’s correction, ἥπερ εἶλον, is not necessary.

ib. κεραίαν—a beam or spar: ii. 76: vii. 41. ἀκριβῶς—‘exactly, nicely’. ἐπ’ ἄκραν—adj. agreeing with κεραίαν.

12. ἀκροφύσιον—‘a nozzle’, from ἄκρος and φύσα. ἐς αὐτὸν νεύον—either to be taken separately, ‘curving into the cauldron’ or with καθεῖτο, ‘was bent down in a curve into the cauldron’: for καθεῖτο, *demissum erat*, cf. ch. 103, 21.

14. ἐπὶ μέγα—‘a large part of the wood as well’: cf. note on ch. 3, 13, ἐπὶ πολὺ. The use of ἄλλος where we should say ‘besides’ is well known.

15. ἐκ πολλοῦ—of distance. ἦ...ῥκοδόμητο—see ch. 90; the definite articles point to the materials there described.

16. ὁπότε εἶη—the frequentative optative shews that more than one attempt was made. στεγανῶς—through the *closed* pipe.

21. ἦψε τοῦ τείχους—‘set fire to the wall’, a good illustration of the partitive genitive.

CHAPTER CI

1. ἑπτακαιδεκάτη—the same form occurs vii. 28; elsewhere πέμπτos καὶ δέκατος (ii. 2), etc.

10. πολὺς ἀριθμός—possibly including stragglers who were cut off by the cavalry, cf. ch. 94, 10. We learn from Plato that Socrates fought among the hoplites at Delium, and preserved his life by his steadiness in the retreat. Alcibiades also was with the cavalry. The defeat of the Athenians was great and decisive, and the material and moral loss seems to have crippled the power of the city.

12. τότε—ch. 89, 8, Δημοσθένης...ἄπρακτος γίγνεται.

15. τετρακοσίους ὀπλίτας—Arnold considers that these were the marines of the forty ships under Demosthenes (ch. 76, 2): cf. note on ch. 9, 13.

22. ἀπέθανε...Σιτάλκης—the most obvious meaning is that Sitalces was slain in the expedition. There is however an intimation in a letter of Philip that he fell by the hand of an assassin. This may have taken place when he returned after his defeat. The dominions and power of Sitalces are described at length in ii. 95—101.

23. τοῖς ἐπὶ Δηλίῳ—neut.: we have the same construction ch. 129, 6. Τριβαλλούς—mentioned in ii. 96, as an independent nation, on the north-west of the Odrysian Thracians.

24. Σεύθης—we learn from ii. 101 that Seuthes married the daughter of Perdiccas king of Macedonia. ἐβασίλευσεν—‘became king’: i. 14, Περσῶν ἐβασίλευσε.

26. ἦσπερ καὶ—i. 14, αἵσπερ καὶ ἐναυμάχησαν: i. 74, ὥσπερ καὶ ἄλλοι.

CHAPTER CII

The disastrous defeat of Delium is now followed by the still more serious loss of Amphipolis on the Strymon, the key of the Thracian dependencies.

6. Ἀρισταγόρας—his attempt and failure to establish himself in ‘the Edonian Myrcinus’ are related by Herodotus v. 11 and 124—6. The date is 497, or according to Krüger 499: see Jowett on i. 103.

8. ἐξεκρούσθη—so ch. 7, 7. ἔπαιτα...οἱ Ἀθηναῖοι—in 465 or 467: cf. i. 100, πέμψαντες μυρίουσ ἀκλήτορας αὐτῶν καὶ τῶν συμμαχῶν, which words shew how the slightly irregular clause with τε and καὶ is to be understood here.

11. ἐν Δραβήσκει—between the Strymon and Philippi; see Poppo on i. 100.

12. αὐτοῖς—in 437 or 439. οἰκιστοῦ—predicate. After the death of Brasidas the Amphipolitans made him their 'oekist' instead of Hagnon, and thus honoured him as their tutelary hero (v. 11).

15. ὅπερ...ἐκαλοῦντο—cf. i. 10, Μυκῆναι μικρὸν ἦν. ἦν αὐτοὶ εἶχον—since 467; note on ch. 7, 2.

19. Ἀμφίπολιν ὠνόμασεν ὅτι—Amphipolis means a surrounded city, or a city looking both ways or all round. Poppo notes that, regarding the order of the words, the reason for the name is given in the final clause περιφανῇ...ᾤκισεν, 'because its position was conspicuous seawards and landwards'. The similarity of sound however in Ἀμφίπολις and ἐπ' ἀμφοτέρα must be intended to bear upon the name. In fact the whole sentence deals with it. The town was called Amphipolis because it was virtually surrounded by the river, and was an insulated fortress visible on all sides.

20. ἐπ' ἀμφοτέρα περιβρέοντος—the city stands on a hill round which the river sweeps in a semicircle towards the west, forming a peninsula. ἐπ' ἀμφοτέρα therefore means, both above and below the city.

ib. διὰ τὸ περιέχειν αὐτήν—most editors take this to mean 'for the sake of enclosing it', i.e. in order to do so; a sense which διὰ with the acc. sometimes has, at any rate with substantives, as noted on ch. 40, 9. Classen however brackets the words, believing them to be a mere explanatory note, 'because it surrounds it', identical in meaning with the words which immediately precede, and doubting if διὰ τό with inf. can mean 'in order to'.

21. ἀπολαβῶν—ch. 45, 9. ἐκ ποταμοῦ ἐς ποταμόν—from a point in the river's course above the city to a point below; the wall, to take Classen's illustration, being thus like a string to the bow represented by the river.

22. περιφανῇ—predicate. For the word cf. the Homeric use of περιφαινόμενος. The topography of Amphipolis causes some difficulty: see the Appendix to Arnold's second volume.

CHAPTER CIII

1. ἐξ Ἀρνῶν—unknown. ‘Bromiscus is the traditional scene of the death of Euripides. The *Arethusa convallis et statio, in qua visitur Euripidis sepulcrum*, of Ammianus Marcellinus is evidently the Aulon and Bromiscus of Thucydides; the very name Aulon being descriptive of the place, a valley through which the lake Bolbe discharges itself into the sea’ (Arnold).

5. ἐξίησιν—trans. ‘discharges’ sc. its waters: so ii. 102, ἐξ ὁλάσσαν ἐξίεις: in i. 46 ἐξείσι is the better supported reading, though some manuscripts have ἐξίησι.

6. χειμών—stormy weather, as in ch. 6, 7. ἢ καὶ μᾶλλον—cf. ch. 1, 17. ὑπένειφεν—cf. iii. 23, ἢ νύξ ὑπονειφομένη. In both passages Classen, on Cobet’s authority, reads ὑπονιφ. though ὑπονειφ. is the reading of the best manuscripts.

9. Ἀργίλιοι—Argilus was a short way s. e. of Amphipolis. πειθόμενοι—‘instigated by’ (Jowett).

13. ἀέ ποτε—ch. 57, 26. ὑποπτοὶ with dat. implies a footing of mutual suspicion, as in ch. 104, 5.

14. ἐπειδὴ...ἤλθεν—it is possible to understand these words of the arrival of Brasidas in Thrace, but I think that they rather refer to his actual appearance near Amphipolis, and are closely connected with the following καὶ τότε δεξιόμενοι. The next clause ἐπραξάν τε is then parenthetical in sense, ‘as they had from the first intrigued...so now’: cf. ch. 32, 27, τό τε πρῶτον...ἐπενόει καὶ ἐν τῷ ἔργῳ ἔταξεν: so vii. 55, τά τε πρὸ αὐτῶν ἠπόρουν καὶ ἐπειδὴ γε κ.τ.λ.

In all these sentences the clause with τε refers to a time before that with which the main part of the sentence deals. We have a somewhat similar construction with μέν at the beginning of ch. 7, 2.

15. ἐκ πλείονος—‘for some (longer) time back’ (ch. 42, 17), i.e. since the first arrival of Brasidas in Thrace. ἐμπολιτεύοντας—ch. 106, 3.

17. τῇ πόλει—in (lit. with) their city; dative of the instrument: vi. 44, οὐ δεχομένων αὐτοὺς ἀγορᾷ οὐδὲ ἄσται, ὕδατι δὲ καὶ ὄρμῃ. Poppo compares the Latin *recipere urbe, tecto*, etc.

18. κατέστησαν—ch. 78, 40. πρόσω—‘far on its way’. Bekker and Classen read πρὸ ἔω, but on very slight authority.

20. ἀπέχει...πλέον—probably ‘is some distance from the crossing’, πλέον being a *general* comparison like ἐκ πλείονος in line 15, and διαβάσεως being governed by ἀπέχει. Arnold however makes it depend on πλέον, ‘the city is further off than the crossing’, i.e. when you had crossed the river you had not yet reached the city.

21. οὐ καθεῖτο τεῖχῃ—‘there were no walls extending down’ to connect the bridge with the city. For βραχεῖα see note on ch. 98, 9.

24. ἀπροσδόκητος—passive; as in viii. 23, ἀπροσδοκῆται κατασχόντες. Possibly ἀπροσδοκῆται should be read in both passages, since the word is more commonly active when used of a person, as in ch. 72, 14. τὰ ἔξω—cf. ii. 5, ἐπεβούλευον τοῖς ἔξω τῆς πόλεως τῶν Πλαταιῶν. χωρίον here means the district belonging to the city, as opposed to the πόλις or πόλις itself.

CHAPTER CIV

1. αὐτοῦ—seemingly subjective gen.; ‘his crossing’; or can it refer to ποταμοῦ? Note the force of the imperfect participles in the following clause.

8. δοκεῖν ἄν εἰλεῖν—dependent on λέγεται, Βρασίδαν being the subject to δοκεῖν, which is imperfect, ‘they say that it was thought that he might have taken it’ (εἰ ἡθέλησε...εἰλεν ἄν).

9. ἰδρύσας—=καθίσας: Hdt. iv. 124, ἰδρυσε τὴν στρατιὴν ἐπὶ ποταμῷ Ὀάρω. Thucydides elsewhere uses only the passive ἰδρῦεσθαι. ἀπέβαινεν—ch. 39, 13.

12. τῷ πλήθει—dative of the instrument, ‘by reason of’.

14. μετὰ Εὐκλέους—‘in concert with, with the consent of’: v. 44, οὐ μετ’ Ἀθηναίων πραχθεῖσαν ξυμμαχίαν. We have the converse in ch. 78, 22, ἀνευ τοῦ κοινού.

16. τῶν ἐπὶ Θράκης—there is some authority for τόν, but τῶν gives the better sense. Both commanders were probably jointly responsible for ‘the Thraceward regions’. For the responsibility of Thucydides for the loss of Amphipolis see Appendix.

19. ἡμίσεις ἡμέρας—the better supported reading: cf. ch. 83, 23: Hdt. iv. 15, κατὰ μέσον ἡμέρης. Bekker and Classen read ἡμισείας, which Poppe calls ‘grammaticorum manifestam correctionem’. Such a construction is no doubt more usual.

22. *μάλιστα μὲν οὖν...εἰ δὲ μή*—so iii. 101, *πρῶτον μὲν οὖν...ἔπειτα*. For the alternative expression cf. ch. 63, 9. The addition of *οὖν* is very unusual. *πρὶν τι ἐνδοῦναι*: so ii. 12, *εἴ τι μᾶλλον ἐνδοῖεν*. *προκαταλαβών* (ch. 89, 16) is to be taken with *φθάσαι*.

CHAPTER CV

2. *δεδιώς καὶ τήν*—either *καὶ* is to be considered as out of place, or there is an irregularity in the next clause caused by the introduction of a second participle *πυνθανόμενος*: cf. iii. 67, *ἀμύνετε οὖν καὶ τῷ νόμῳ...καὶ ἡμῖν ἀνταπόδοτε χάριν*, where Poppo cites other instances.

4. *κτῆσιν...ἐργασίας*—‘a right of working’: the gen. defines what the *κτῆσις* or ‘property’ consisted of.

5. *ἀπ’ αὐτοῦ*—‘from this’. *ἐν τοῖς πρώτοις*—masc.: so ch. 132, 13: cf. 108, 41. The influence and connexions of Thucydides in the Thraceward district probably caused him to be chosen for the command.

9. *ξυμμαχικόν*—‘an allied force’ (ch. 77, 13), in construction governed by *ἀγείραντα*. *ἐκ θαλάσσης*—from Thasos and the neighbouring islands.

10. *περιποιήσιν*—‘save’: iii. 102, *περιεποίησαν τὸ χωρίον* (cf. ch. 27, 10, *περιγενήσεσθαι*): the middle means to win, acquire.

11. *ἔποιεῖτο*—‘offered’, the imperfect implying the terms which ‘he was ready’ to make. *τόδε*—predicate, ‘to the following effect’. For the construction following cf. ch. 68, 11. *τῆς ἰσῆς καὶ ὁμοίας*—cf. Poppo’s note on i. 27, *ἐπὶ τῇ ἰσῇ καὶ ὁμοίᾳ*, and on i. 15, *ἀπὸ τῆς ἰσῆς*. Whatever substantive be regarded as understood the meaning is ‘fair and equal terms’, = v. 79, *ἐπὶ τοῖς ἰσοῖς καὶ ὁμοίοις*. For other instances of feminine adjectives see note on ch. 33, 6.

15. *πέντε ἡμερῶν*—‘within five days’.

CHAPTER CVI

1. *ἀλλοιότεροι*—‘more changed’ or ‘somewhat changed’: cf. ii. 59, *ἡλλοίωντο τὰς γνώμας*. In the following clause the subject *οἱ πολλοί* is divided by partial apposition into two sections *βραχὺ μὲν...τὸ δὲ πλείον*: for neut. cf. ch. 61, 12, *τὸ Χαλκιδικόν*.

6. πρὸς τὸν φόβον—'in their fear', lit. 'looking at', or 'measuring it by': cf. ch. 39, 9, πρὸς τὴν ἐξουσίαν.

ib. ἐλάμβανον—the better supported reading, for which some manuscripts have ὑπελάμβανον. There are sufficient instances in which λαμβάνω means 'to take' in the sense of *regarding* (accipere in aliquam partem); e.g. ii. 42, ποθεινοτέραν λαβόντες: iii. 38, πιστότερον λαβόντες: vi. 53, πάντα ὑπόπτως ἐλάμβανον. Here however the reading is more doubtful, because of the infinitive construction, which is not found elsewhere with the uncompounded verb.

8. οὐκ ἐν ὁμοίῳ—this seems an instance of *melioris* (ch. 13, 22), the sense being that the Athenians thought that *they* were in *greater danger* than the rest of the inhabitants: so vi. 11, μὴ ἐν τῷ ὁμοίῳ καὶ πρὶν ἐπιχειρῆσαι, 'in a *worse position* than before the attempt'. Classen takes the meaning to be that the Athenians thought that they would incur *less danger* by accepting the terms which Brasidas offered; but this does not agree so well with the context, especially considering the emphatic position of σφίσι and the statement that the Athenians 'would be glad to depart'.

10. ἐν τῷ ἴσῳ—Porpo 'aeque atque antea'; others 'on equal terms'. Classen however seems right in taking the phrase as connecting the two following participial clauses, 'at the same time' they both retained (οὐ στερισκόμενοι) their rights as citizens and were freed from danger. The present (or imperfect) participles denote what was sure to be secured by the capitulation. For οὐ στερισκόμενοι 'undeprived of' cf. ch. 64, 22.

12. διαδικαιούντων—'advocating', not found elsewhere before Dio Cassius. αὐτά, in the general sense of 'this', denotes the claims of Brasidas, or the acceptance of his terms: cf. note on ch. 18, 7. προσεδέξαντο—so. Brasidas, or his terms.

18. κατέπλειον—the use of the imperfect is to be remarked. Even as the ships 'were sailing in' Brasidas was in possession of Amphipolis and preparing an attack on Eion. Note the promptitude and energy with which this really great soldier followed up his success.

20. παρὰ νύκτα—'he came within a night of taking Eion': cf. viii. 76, παρ' ἐλάχιστον ἦλθε...ἀφελέσθαι, 'came within a very little of taking away': viii. 34, παρὰ τοσοῦτον ἐγένετο αὐτῷ μὴ περιπεσεῖν τοῖς Ἀθηναίοις, 'such a narrow escape had he of encountering the Athenians': ii. 89, ἡσσηθέντας παρὰ πολὺ. Hence we get the phrase παρὰ τοσοῦτον ἐλθεῖν κινδύνου of a narrow escape from danger (iii. 49 and vii. 2).

21. ἅμα ἔφ' ἃν εἶχετο—'it would have been in his hands at daybreak': so ἐχομένης at the beginning of ch. 108.

CHAPTER CVII

2. τὸ αὐτίκα...τὸ ἔπειτα—probably adverbial, Eion or τὰ ἐν τῇ 'Ηιδῶνι being the subject of ἔξει: cf. however ch. 54, 16. ἀνωθεν—from Amphipolis, which was inland and up the river.

6. κατὰ τὸν ποταμόν—'by the river', as opposed to κατὰ γῆν: cf. ch. 25, 32. The words themselves may doubtless mean 'secundo flumine', as in Hdt. iii. 13, but this is sufficiently expressed by καταπλεύσας.

8. ἀπὸ τοῦ τείχους—to be taken with προῖχουσιν: Porpo compares vii. 70, ἐκράτουν τῶν τεταγμένων νεῶν πρὸς αὐτῷ: cf. note on ch. 5, 10.

9. ἀποπειράσας—'having made an attempt': cf. ch. 43, 24, ἐπὶ τὴν Σολύγειαν πειράσειν. ἐξηρτύετο—of material appliances generally: i. 13, ναυτικὰ ἐξηρτύετο: so act. ii. 3, τὰλλα ἐξήρτυον.

13. Γοῶξιος—Ionic gen.: so i. 64, 'Αφύτιος: v. 55, Κνίδιος. Nothing more is known of the event here mentioned.

16. Περδίκκας—in spite of his difference with Brasidas (ch. 83), Perdiccas came at once to share in his success, and to look after his own interests.

CHAPTER CVIII

This important chapter, a typical example of the writer's style, deals with the political situation after the capture of Amphipolis.

4. καὶ ὅτι...γεγενῆσθαι—the cause of Athenian alarm was that the capture of Amphipolis *had removed* the obstacles which had hitherto prevented the advance of the Spartans beyond the Strymon. This is stated in the final clause, τότε δέ, κ.τ.λ., the preceding part of the sentence being subordinate in sense though co-ordinate in form: cf. note on ch. 80, 18.

It is to be noticed that there are two clauses with δέ, τῆς δὲ γεφύρας line 7, and τότε δέ line 10. The sense is equivalent to πρότερον μὲν (μέχρι μὲν...τῆς δέ)...τότε δέ. The repeated μὲν would however have been stiff and clumsy and is therefore avoided. For other instances of μὲν followed by δέ...δέ, see Shilleto on i. 142.

5. μέχρι μὲν...προσελθεῖν—these words refer to the state of things before Amphipolis was taken. In themselves they are a good illustration of co-ordinate construction with μὲν and δέ:

'though (hitherto) the Lacedaemonians might have got as far as the Strymon, yet they could have advanced no further without the command of the bridge'.

ib. πάροδος—ch. 82, 4. Θεσσαλῶν διαγόντων—'if the Thessalians guided them' or 'gave them a passage': cf. ch. 77, 6 and 12.

7. μὴ κρατούντων—'but if they were not masters of the bridge, seeing that above the town the river formed a great lake, while on the side toward Eion they were watched by the enemy's triremes, they could not have pushed their advance'. The gen. abs. κρατούντων and τηρουμένων refer to the Lacedaemonians, and supply the subject to δύνασθαι. προσελθεῖν—the reading of the best manuscripts, 'to get at' the city or the allies. Most editors have προσελθεῖν, 'to advance'. The words are perpetually confused.

8. ἐπὶ πολὺ—'extending far'. τοῦ ποταμοῦ—formed by the river. This lake is called in v. 7 τὸ λιμνῶδες τοῦ Στρυμόνος. τὰ δὲ πρός—so ch. 23, 15.

10. οὐκ ἂν δύνασθαι—the original construction with *δοι* is now lost sight of, the inf. depending on the idea which is implied of what the Athenians said or thought.

ib. τότε δέ—now that Amphipolis was lost. The reading ῥάδια is undoubtedly to be preferred to ῥαδια (sc. ἡ πάροδος), for the πάροδος had been open all along. For the neut. plural cf. viii. 55, εὐφυλακτότερα ἐγίγνετο: iii. 16, ἄπορα νομίζοντες. For ἐνομιζέτο Classen reads ἐνόμιζον with some manuscript authority: several mss. have ἐνόμιζε.

17. ἀ παρέχεται—'the terms (or advantages) which (Brasidas) offers': see note on ch. 64, 1. There is some awkwardness in making Brasidas the subject of παρέχεται, which however is lessened by the fact that ἄλωσιν is an *active* word = 'his taking'. For the use of the following ἐκείνου cf. note on ch. 37, 10.

19. ἐπεκηρυκέοντο—'made overtures': ch. 27, 14. ἐπιπαριέναι—lit. 'to pass along to'. For κελεύοντες following πόλεις cf. ch. 2, 15. For the order αὐτοὶ ἕκαστοι cf. i. 105, ἐνόμισαν αὐτοὶ ἑκάτεροι οὐκ ἔλασσον ἔχειν.

22. ἐψευσμένοις—lit. 'being deceived in (their estimate of) the Athenian power to as great an extent as that power proved great on trial'. The meaning is that they grossly underrated the power which Athens proved to possess; but this is expressed in a confused way, ὅση being written (instead of ὅσον μείζων ἢ ᾤοντο or the like) as if οὐ τοσαύτην νομίζουσι had gone before. διεφάνη—'proved on trial'; i. 18, ταῦτα μέγιστα διεφάνη: vi. 17, διεφάνησαν τοσοῦτοι ὄντες.

24. κρίνοντες—the construction is changed to the nom., as in ch. 52, 15: cf. ch. 23, 13. Note the alliteration in ἀσαφεί... ἀσφαλεί.

ib. εἰθότες οἱ ἄνθρωποι—‘men being accustomed’; lit. ‘being accustomed, that is to say, men (being accustomed)’: the subject of the sentence, viz. the Athenian allies, is by *expanded apposition* extended to human beings in general. It is the exact converse of a partial apposition like δεδιότες οἱ στρατηγοί, i. 49.

25. οὐ μὲν ἐπιθυμοῦσιν—‘to commit what they desire to unreflecting hope, but to reject what they do not like by arbitrary reasoning’. ἐλπίδι διδόναι, sc. τοῦτο, may be compared with ii. 42, ἐλπιδι τὸ ἀφανὲς ἐπιτρέψαντες: the scholiast however understands ἐαυτούς.

26. δ δὲ μή—μή implies ‘such as’: ch. 32, 25. For προσέονται cf. ch. 38, 3: and for διωθέσθαι, ch. 87, 7.

28. ἐν τοῖς Βοιωτοῖς—‘in Boeotia’: as ἐς τοὺς Βοιωτοὺς (ch. 77, 4) means into Boeotia. πεπληγμένων—of a defeat: so viii. 38: iii. 18, πληγέντες ὑπό: the aor. and perf. passive only are thus used.

29. ἐφορκά—in act. sense ‘attractive’, like ἐπαγωγά, ch. 88, 4: so Plat. *Rep.* 521 D, ὀλκός ‘tending to draw’. In Ar. *Vesp.* 268 ἐφορκός has the middle or passive sense of ‘lagging behind’.

ib. ὡς αὐτῷ...ξυμβαλεῖν—this sentence corresponds closely to the words of Brasidas in his speech at Acanthus, ch. 85, fin. The construction however is not so clear, and seems to require the addition of βοηθήσαντι. As the sentence stands, αὐτῷ is governed directly by ξυμβαλεῖν, and ἐπὶ Νίσαιαν might be connected with ἠθέλησαν ξυμβαλεῖν in the sense of attacking or approaching Nisaea. There is however the objection that it was Brasidas, not the Athenians, who approached Nisaea (ch. 69—73); and though this difficulty would be removed by adopting the correction ἐπὶ Νισαίᾳ, the words τῇ...στρατιᾷ, dat. of ‘the force which’ Brasidas had with him, stand most awkwardly without a participle.

32. ἐπὶ σφᾶς βοηθήσαι—sc. to reduce them to obedience; cf. ch. 25, 35.

33. διὰ τὸ ἡδονὴν ἔχον—‘because of the pleasure involved at the moment’: for ἔχω=‘to cause, bring’, cf. note on ch. 1, 7. The use of neuter participles to express abstract ideas is characteristic of Thucydides: see the instances cited by commentators on i. 36, τὸ μὲν δεδιὸς...τὸ δὲ θαρσύν. τὸ πρῶτον—

'for the first time'. Classen takes the phrase as meaning *quam primum*; but the stress of the sentence falls on ὀργώντων, 'with their hearts in it'; i.e. the allies were elated because now for the first time they felt that Sparta was taking up their cause with energy: cf. viii. 2, 2, ὀργῶντες κρίνειν τὰ πράγματα, i.e. with excitement or enthusiasm: so ii. 85, ὀργῇ ἀπέστελλον.

36. ὥς—ch. 96, 4. ἐξ ὀλίγου—'at short notice'; also used of space.

38. ἐπιόμενος—either (1) 'sending instructions' or despatches; a rendering which gives good sense, but is open to the objection that 'to enjoin' is a meaning of ἐπιέμαι which appears confined to poetry: or (2) 'eagerly desiring' i.e. urgently. In the latter case ἐς τὴν Λακεδαίμονα must be taken with ἐκέλευε.

ib. στρατιάν τε...καὶ αὐτός—cf. ch. 77, 11, ὑπό τε...καὶ αὐτός.

41. τὰ μὲν...τὰ δέ—i. 18, τὰ μὲν πολεμοῦντες τὰ δὲ σπενδόμενοι. φθόνῳ ἀπό—'from jealousy on the part of the leading men'. τοὺς ἄνδρας...κομίσασθαι—cf. ch. 41, fin.

CHAPTER CIX

1. Μεγαρίης τε τά—the manuscripts have τά τε, but as the particles connect the respective operations of the Megarians and of Brasidas, Krüger and others adopt the transposition suggested by Haacke; see note on ch. 77, 11.

2. ἃ σφῶν—the pronoun is placed in the relative clause: so ii. 45, παισὶ, ὅσοι τῶνδε πάρεστε, where Poppo cites several instances. For the Athenian occupation of the walls, see ch. 69.

3. ἐς ἔδαφος—so iii. 68, καθελόντες ἐς ἔδαφος ἐκ τῶν θεμελίων.

5. Ἀκτὴν—(ἄκτῃ, properly a headland or peninsula; see Liddell and Scott) the most easterly peninsula of Chalcidice. It is about 40 miles in length, and averages 4 in width: it is mountainous and rugged, especially towards Mount Athos. The latter name was often applied to the whole peninsula, which is joined to the mainland near Acanthus by a low and narrow isthmus. The following is the description given by Herodotus (vii. 22), ὁ γὰρ Ἄθως ἐστὶ ὄρος μέγα τε καὶ οὐνομαστόν ἐς θάλασσαν κατῆκον οἰκημένον ὑπὸ ἀνθρώπων. τῇ δὲ τελευτᾷ ἐς τὴν ἡπειρον τὸ ὄρος, χερσονησοειδές τέ ἐστι καὶ ἰσθμὸς ὡς δώδεκα σταδίων· πεδὶον δὲ τοῦτο.

6. τοῦ βασιλέως διορύγματος—the canal made by Xerxes; cf. Hdt. vii. 22 etc. Distinct traces of it remain. ἔσω προύχουσα must mean 'jutting out inwards', i.e. into the sea; or according to Haack 'intra Chersonesum'. Herodotus calls the towns of the peninsula αἱ ἐντὸς Σάνης. Krüger suggests ἔξω.

7. Ἄθως αὐτῆς...τελευτᾷ—αὐτῆς is either geographical gen. 'situated in, belonging to it'; or is governed by τελευτᾷ, as in iii. 104, ἐτελεύτα τοῦ ἐπαίνου ἐς τὰδε τὰ ἔπη, 'he ended his panegyric with these verses'. Mount Athos 'forms the extremity of' the peninsula, rising abruptly from the sea to a height of more than 6000 feet. The phrase τελευτᾷ ἐς occurs ch. 48, 27.

10. ἐς τὸ πρὸς Εὐβοίαν—Sane is on the isthmus and looks south; see Hdt. vii. 22, where the same list of six towns is given, Sane being distinguished as πόλις Ἑλλάς.

13. διγλῶσσων—speaking Greek besides their own tongue: viii. 85, Κάρα διγλωσσον.

14. Πελασγικόν—See Grote Vol. ii., ch. 2 and 22; and the authorities cited by Poppo and Classen. Δῆμνον καὶ Ἀθήνας—see the account in Hdt. vii. 137—140. For the position of οἰκησάντων cf. note on ch. 5, 10.

CHAPTER CX

2. Τορώνην—the chief city in Sithonia, the middle Chalcidic peninsula; it was near its southern extremity.

6. περὶ ὄρθρον—at the first glimmering of dawn: so iii. 112, ἅμα ὄρθρῳ followed by νυκτὸς ἐτι οὐσης: cf. Plat. *Protag.* init.

10. καὶ προσελθόντες—'and some few of them having indeed gone over to him', i.e. to arrange terms, etc., a parenthetical statement of what had been done before: cf. ch. 72, 1. There is also good authority for προσελθόντες 'having advanced to meet him'. If this reading be adopted the comma may be removed after ὀλίγοι, and the order taken καὶ...ἐτήρουν...καὶ ἐσκομίζουσι. τινὲς ὀλίγοι—partial apposition.

14. τοσοῦτοι μόνοι—so iii. 52, ἡρώτων τοσοῦτον μόνον. διαδύντες—possibly where the wall had fallen (ch. 112). λαθόντες—'without discovery'.

18. τοὺς...φρουρούς—governed by διέφθειραν. ἀνώτατα—this is the only passage in which Thucydides has the superlative of ἄνω, κάτω or πρόσω. ἀνώτατα etc. are found in Herodotus, though not invariably, and in the tragedians: in later

Attic prose ἀνωτάτω etc. (Krüger). Thucydides has ἐγγύτατα v. 74, ἐγγυτάτω iii. 38. φυλακτηρίου—'a guard-post': ch. 31, 7.

19. πρὸς λόφον—'against (on the slope of) a hill'.

20. κατὰ Καναστραῖον—'over against Canastraeum', the extreme point of the (western) peninsula of Pallene: Hdt. vii. 103. Note the difference of tense in διέφθειραν and διήρουν, the assailants cut down the guard and then 'set to work to force' the postern. διαιρῶ, 'to break through', is used of forcing an entrance through a πύλις in vi. 51: cf. ch. 48, 12: when used of a wall it means to make a breach, as in ii. 75 (with partitive gen.).

CHAPTER CXI

3. ὁπότε...ἀνοιχθεῖεν—this corresponds to ὁπότεν ἀνοιχθῶσι with present tense; so ch. 32, 22, ἢ χωρήσειαν. τὸ σημεῖον—cf. ch. 42, 23. ξυνέκειτο=pass. of ξυντίθεσθαι, as in ch. 23, 4. Krüger quotes Ar. Eccles. 6, ὄρμα φλογὸς σημεῖα τὰ ξυγκείμενα.

5. ἐγγιγνομένου—so i. 113, χρόνου ἐγγενομένου. The gen. absolute is connected by καί with a nom. participle, as in i. 65: cf. ch. 29, 1, etc. The tenses are to be noticed; the imperfect participle giving the 'side-view' (Clyde) of what went on for some time, the aorists the 'end-view' of the concluded fact that 'little by little they had got close up to the city'.

7. οἱ τῶν Τωρωναίων κ.τ.λ.—we have a similar order in i. 126, οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν: so iii. 22 etc. παρασκευάζοντες=οἱ πράσσοντες ch. 110.

9. αὐτοῖς—usually taken as 'by them', sc. τοῖς εἰσεληλυθόσι. From its position however it seems rather the ethical dative, 'when they (the conspirators) saw the postern forced', or 'when they (the forlorn hope) had got the postern open'.

ιβ. αἱ κατὰ τὴν ἀγοράν—from what follows we see that 'the market-gate' was on the land side, opposite the 'postern'. τοῦ μοχλοῦ—the wooden bar which went across the gates on the inside; it was secured by inserting a pin (βάλανος): cf. ii. 4; and comm. on Ar. Vesp. 200, τὴν βάλανον ἐμβαλλε πάλιν ἐς τὸν μοχλόν.

11. περιαγαγόντες—outside the walls; ἐσεκόμισαν—going with κατὰ τὴν πυλίδα.

15. ἀνέσχον—so iii. 22, παρανίσχον φρυκτοῦς. Classen reads ἀνίσχον in the present passage, but here the aorist gives the better sense, referring to lighting one particular beacon.

CHAPTER CXII

2. τὸ ξύνθημα—the signal agreed upon, = τὸ ξυγκείμενον: so Hdt. viii. 7: often a *watchword*, as in vii. 44. ἔθει δρόμῳ—so ch. 67, 25.

3. ἐμβόησαντα—=ὅς ἐνεβόησε: Jowett compares ii. 68, Ἄργος τὴν ἄλλην ἔκτισε... Ἄργος ὀνομάσας: cf. Poppo on i. 18. ἀθρόον is in agreement with στρατόν: cf. ch. 34, 11: the word is generally used by Thucydides as a predicative adjective. Krüger points out that such constructions as ἀθρόον ἐμβόησαντες (Heliodorus), which are found in later Greek, may have come from misunderstanding the Thucydidean construction.

5. ἐσέπιπτον—so ch. 68, 21, of an enemy rushing in: Hdt. v. 15, ἐσπίπτουσι ἐς τὰς πόλεις. κατὰ δοκοὺς τετραγώνους—'i.e. planks, which formed an inclined plane from the ground to the top of the broken wall, for the purpose of drawing up stones. Thus queen Nitocris laid ξύλα τετράγωνα, or planks across the piers of her bridge at Babylon (Hdt. i. 186), ἐπ' ὧν τὴν διάβασιν ἐποιεῦντο οἱ Βαβυλωνῖοι' (Arnold).

7. ἀνολκῆν—not found elsewhere in classical Greek. προσκείμεναι—'put against', = perf. pass. of προστίθμι.

8. καὶ τὸ πλῆθος—'with the bulk of his troops' (ch. 100, 25), the construction of participle and verb referring to Brasidas alone. ἐπὶ τὰ μετέωρα—so iii. 72: cf. ch. 32, 15.

10. κατ' ἄκρας—'from top to bottom', i.e. utterly: Hdt. vi. 18, αἰρέουσι κατ' ἄκρης: Hom. etc., see Lid. and Scott. 'An expression borrowed from the seizure of the citadel, always situated in ancient towns in the highest part of the city, and the consequent easy reduction of the whole place' (Arnold). Thucydides uses the phrase in this passage only, where the literal and metaphorical meanings are both applicable.

CHAPTER CXIII

8. οἷς ταῦτα ἤρεσκε—Classen reads ταῦτά, on the ground that there is nothing sufficiently definite for ταῦτα to refer to. In line 5 he alters καθεύδοντες into ἐκκαθεύδοντες, 'sleeping out of their quarters', i.e. stationed as a watch; a word which is found only in Xen. *Hel.* ii. 4. 24.

7. αὐτῶν—with οἱ μὲν τινες: there is a similar order in i. 21, τὰ πολλὰ ὑπὸ χρόνου αὐτῶν, κ.τ.λ. αἱ ἐφρούρουν δύο—the numeral is put predicatively in the relative clause; so vii. 43, τὰ στρατόπεδα ἃ ἦν ἐπὶ τῶν Ἐπιπολῶν τρία: cf. the construction of σφῶν in ch. 109, 2: ὅσαι ἦσαν τῶν τεθνεώτων, i. 8.

9. ἐς τὴν Λήκυθον τὸ φρούριον—similar instances of the article are noted on ch. 66, 21. αὐτοί—emphatic, as in ch. 66, 23, ἐν ᾗ αὐτοὶ μόνοι ἐφρούρου.

10. καταλαβόντες—probably to be taken with εἶχον, 'which they had occupied and held': ἄκρον is then in apposition with Λήκυθον. In Poppe's edition there is a comma after αὐτοί, and ἄκρον is governed directly by καταλαβόντες.

11. ἄκρον—a promontory or 'end' of the city. ἐς τὴν θάλασσαν ἀπειλημένον—'projecting into the sea and cut off by a narrow isthmus': for ἀπολαμβάνω cf. ch. 45, 9. ἐν seems to designate the physical point at or in which the cutting off from the mainland was effected: cf. ch. 120, 18.

13. ἐς αὐτούς—here 'to join them': the preposition is in fact used of approach in any form: see note on ch. 95, 11. σφίσι refers to the main subject of the sentence, the Athenians; so vii. 70, πανταχόθεν σφίσι...ἐπιφερομένων, where the pronoun refers to the subject of the sentence before.

CHAPTER CXIV

4. μετὰ τῶν Ἀθηναίων...καταπεφευγόσι—'who had taken refuge with': cf. ch. 16, 8. The position of the participle is in accordance with examples noted on ch. 5, 10.

10. σπείσασθαι—σπένδομαι here takes dat. of the person and acc. of the thing granted: cf. iii. 109, ἀναχώρησιν οὐκ ἐσπένδοντο ἄσπιν: so iii. 114.

13. ἐκρατύνατο—ch. 52, 15: the aor. implies the completion of his works. τὰ σφέτερά—their position.

14. ξύλλογον ποιήσας—the usual phrase for convening an assembly: i. 67: ii. 59. Classen notes on i. 71 that εἰξε as used by Thucydides implies a set speech.

ιβ. τοῖς ἐν τῇ Ἀκάνθῳ—sc. λεχθεῖσι: cf. ch. 85—88. Here too Brasidas disclaims all partizanship, and declares that the Spartans only desire the general good of Greece: cf. ch. 103, 14, πανταχοῦ ἐδήλου ὡς ἐλευθερώσων τὴν Ἑλλάδα ἐκπεμφθεῖη.

16. πράξαντας...τὴν λῆψιν—so iii. 75, ξύμβασιν ἐπρασε: cf. ch. 76, 6. The word has its usual meaning of political arrangements or intrigue. χείρους—iii. 9, χείρους ἡγούνται.

17. οὐδὲ γὰρ...οὐδέ—not to be confused with οὐτε...οὐτε, neither...nor, particles which connect two corresponding

negative expressions, as in the main divisions of the present sentence. There is no mutual co-relation in οὐδέ...οὐδέ, any more than in δέ...δέ. Here the first οὐδέ (=also not) connects what follows with what has gone before, the second is the usual conjunction in a negative sentence, and should be rendered *or*. The sense is 'for neither did they do it (i.e. *more-over* they did *not* do it) from a wish to enslave their country or because they had been bribed': i. 76, οὐδ' ἡμεῖς θαυμαστὸν οὐδὲν πεποιήκαμεν οὐδὲ ἀπὸ τοῦ ἀνθρωπείου τρόπου, 'neither have we (any more than you) done anything strange or out of the way of men': cf. i. 142, καὶ μὴν οὐδ' ἡ ἐπιτείχισις οὐδὲ τὸ ναυτικὸν αὐτῶν ἄξιον φοβηθῆναι, 'nor yet again is there need to fear their hostile occupation or their naval power'.

ib. ἐπὶ δουλείᾳ—'to enslave their country': ii. 71, ἐπὶ δουλείᾳ τῇ ἡμετέρᾳ ἦκετε. μετασχόντας—so ch. 76, μετείχον, without an object expressed.

24. οὐδ' ἄν—='nor when you have made trial of us Lacedaemonians do I think you will be less friendly to us'. ἄν belongs to γενέσθαι and is repeated later on: see note on ch. 18, 18. αὐτοὺς is the subject of δοκεῖν. The whole sentence is somewhat awkward, the order being complicated by the insertion of the semi-parenthetical words ἀλλὰ πολλῶ...πράσσουσιν.

25. τῶν Λακεδαιμονίων—so i. 144, σφίσι τοῖς Λακεδαιμονίοις: Hdt. i. 4, σφέας τοὺς ἐκ τῆς Ἀσίης, etc. The construction is used to emphasize the contrast between two sets of people. Sometimes indeed, as in viii. 46, such appositional words look like a marginal note which has got into the text. But this cannot be the case when we have them in *oratio directa*, as in ii. 72, ἡμῖν τοῖς Λακεδαιμονίοις.

28. τοὺς τε πάντας—'so now he called upon the whole body', whatever their individual sympathies might have been hitherto. τε sums up and concludes.

30. τὸ ἀπὸ τοῦδε—'henceforward'; so ii. 46. ἤδη emphasizes the speaker's significant warning, 'from this moment you will be held responsible for any misconduct'. For αἰτίας ἔχειν cf. i. 83, τὸ πλέον τῆς αἰτίας ἔχομεν.

31. σφέας—not σφᾶς, as in ch. 36, 3, because Brasidas represents the Lacedaemonian nation: cf. v. 55: viii. 76.

33. ξυγγνώμην εἶναι—so viii. 50 with inf.: in nom. without ἐστὶ, i. 32, ξυγγνώμη εἰ: v. 88, with inf.: cf. ch. 61, 21.

CHAPTER CXV

2. τὰς προσβολὰς ἐποιεῖτο—'began his assault'. The aorists which follow give an 'end-view' of the result of the first day's action.

4. ἡμύναντό τε—either τε connects the following substantives and is out of place, as ch. 9, 7; or it joins ἡμύναντο with ἀπεκρούσαντο, the latter word being originally intended to end the sentence.

7. προσάξεισθαι—pass.: so Aesch. *Ag.* 1632, ἄξει (2nd. sing.): Plat. *Rep.* 458 D, ἄζονται. In chapter 87, 17 we have προσαχθήσεσθε. Neither future is common, as will be seen by referring to Veitch's *Greek Verbs*.

ιδ. ἀπὸ τῶν ἐναντίων—'on the part of, from the side of the enemy': cf. ch. 76, 6 note. ἐνήσαν—fut. as in ch. 121, 5. Krüger on i. 27, ἐδεήθησαν... ξυμπροτέμψειν, gives several instances of similar construction.

8. παραφράγματα—'a breastwork', only used in plural: vii. 25, of a ship, πύργους τε ξυλλίους ἔχουσα καὶ παραφράγματα: Plat. *Rep.* 514 B, of a screen for a puppet-show.

9. ἡ... μάλιστα—cf. ch. 9, 19: and for ἐπίμαχος ch. 4, 13.

14. λαβόν—ch. 69, 16.

17. ἐλύπησε—vexed or annoyed. Classen points out that Grote's statement, 'some of these men were hurt', does not agree with the context. διὰ πλείστου—'furthest off': ch. 14, 5, διὰ βραχέος: ii. 29, διὰ τοσούτου, 'such a (short) distance off'.

18. ταύτη—'at this point'; cf. line 9, ἡ ὥντο κ.τ.λ.

CHAPTER CXVI

1. ὡς ᾗσθητο... ὁρῶν—ὁρῶν=ὡς ἐώρα: cf. notes on i. 1, τεκμαιρόμενος ὅτι ἀκμάζοντες τε ᾗσαν... καὶ ὁρῶν=ὅτι ἐώρα. τε and καὶ connect the two actual things with which the sentence deals: cf. ch. 28, 21.

3. ἐπιφερόμενος—iii. 23, αὐτοῖς ἐπεφέροντο.

6. τοῖς πλοίοις—the merchant vessels in the harbour.

9. προσβάλλαν—so Poppo, Krüger, etc. Most manuscripts have βάλλειν, which may possibly mean 'to throw (fire)', from the machine spoken of in ch. 115, 6. πρώτῳ is joined with a participle, like τελευταῖος, ch. 38, 17.

13. ἀπέδωκεν—'paid', as being due: see note on this force of ἀπό in composition, ch. 39, 15. ἐς τὸ ἱερόν—in *usum fani* (Poppo).

14. ἀνασκευάσας—the converse of κατασκευάσας. After dismantling (καθελάν) the fortifications, Brasidas cleared away the remains of the military and secular occupation of the place. Göller understands it of removing the furniture of the houses. In i. 18, ἀνασκευασάμενοι is used of the Athenians who dismantled their abodes when invaded by the Persians.

15. τέμενος ἀνήκεν—'dedicated it all as sacred ground'. ἀνέημι, to leave untilled, give up as sacred: Isocr. *Plat.* 302 τὴν χώραν ἀνείναι μηλόβοτον, of the soil of Plataeae: Hdt. ii. 65, ἀνείται τὰ ἱρά. Note ἅπαν in agreement with τέμενος.

CHAPTER CXVII

A truce is now concluded for one year. The serious losses of the Athenians in Boeotia and Thrace disposed them to listen to terms; while the Lacedaemonians were more anxious to recover their men than to encourage Brasidas to attempt further conquests.

3. νομίσαντες Ἀθηναῖοι μὲν—cf. ch. 1, 5, ἐπραξαν δὲ οἱ μὲν ... οἱ δὲ κ.τ.λ. οὐκ ἂν ἔτι προσαποστήσαι—'could win over no more (πρός) of their possessions after this'; in other words, they thought that a truce would give them time to secure the rest of their dependencies. ἀφίστημι, in the sense of 'causing to revolt', occurs i. 81: the intransitive tenses are much more common.

5. πρὶν παρασκευάσαιντο—the regular construction after a negative with a past tense; Goodwin, § 67. 1.

7. καὶ ξυμβῆναι—the sense required is 'thinking that they might make peace', or 'wishing or designing to make peace'. It seems possible that the original participle νομίσαντες is lost sight of, while the infinitive is governed by the idea of *wishing* or *intending* supplied from what has gone before. According to Poppo however ξυμβῆναι depends directly on νομίσαντες, which in this second clause is to be understood in a different sense, νομίζω sometimes being equivalent to *cogito*, in *animo habeo*: see note on ch. 86, 16: and for the whole construction cf. ch. 3, 21. Krüger proposes κἂν ξυμβῆναι.

15. τὰ πλείω—cognate accusative, 'to make a more general peace': cf. ch. 30, 23.

8. *ταῦτα ἀπερ ἔδυσαν*—i.e. the loss of more towns, which would revolt to Brasidas, if the Athenians had not time for due preparation; see line 5.

9. *ἀνακωχῆς*—a Thucydidean word, which has this form on the invariable authority of the manuscripts; though according to analogy and derivation it should be *ἀνοκωχή*: see Lid. and Scott, and Poppo on i. 40.

10. *πειρασμένους*—after they had once tasted the blessings of peace. *ἐς τὸν πλείω χρόνον*—so v. 15, *περὶ τοῦ πλείονος χρόνου*, contrasted with a year's armistice. The comparative is to be explained as noted on ch. 17, 17: it 'means the period of several years, generally stipulated in a treaty of peace, as opposed to the brief interval of a mere truce' (Arnold).

13. *τοὺς γὰρ δὴ ἄνδρας...κρατήσιν*—in the following notes it is at first assumed that this sentence is descriptive of the actual feelings of the Lacedaemonians; a different view is noticed afterwards.

ιβ. περὶ πλείονος—if the reading *ὡς ἔτι* is right, the meaning seems to be, 'they were more anxious to recover their men, as (because) Brasidas was still successful', i.e. they now saw a chance of concluding negotiations with Athens, and this increased their anxiety to get the men back. So we read in v. 16, that the party desirous of peace 'became much more eager' (*πολλῶ δὴ μᾶλλον προεθυμοῦντο*), when they saw a prospect of it. This view agrees with what is said in v. 15, that the Spartans increased their efforts to obtain terms, as soon as the Athenians had been defeated at Delium.

Some editors regard *ὡς ἔτι* as equivalent to *dum*, a very questionable interpretation, cf. ch. 76, 6: others read *ἕως*, in accordance with the scholiast on *Ar. Pax*, 475, where the passage is cited with *ἕως ὅτε*. In either case *περὶ πλείονος* is explained by what follows, the sense being that the Lacedaemonians attached greater importance to the immediate recovery of the captives while Brasidas was still successful, than to the possibility of future conquests with the risk of losing their men; cf. ch. 108, 42, *τὰ δὲ καὶ βουλόμενοι μᾶλλον κ.τ.λ.* For the phrase *περὶ πλείονος ποιῆσθαι*, 'to esteem of greater value', cf. ii. 89, *περὶ πλείστου ἡγήσθε*: Hdt. i. 73, *περὶ πολλοῦ ποιούμενος αὐτοῦς*.

14. *καὶ ἔμμελλον*—'and they were likely, if he carried his successes further, and placed the contending parties on equal terms, to lose their citizens who had been taken at Sphacteria, though they might be finally victorious in the struggle with Athens'. See the following notes for discussion of details.

15. ἐπὶ μείζον—cf. i. 17, ἐπὶ πλείστον ἐχώρησαν δυνάμεις: i. 118, ἐπὶ μέγα ἐχώρησαν δυνάμεις. ἀντίπαλα καταστήσαντος—lit. 'if he made things equally balanced': cf. vii. 13, ἐπειδὴ ἐς ἀντίπαλα καθεστήκαμεν: neut. plur. as in ch. 108. It would seem that the Lacedaemonians did not consider that Brasidas was yet on terms of equality with the enemy in Thrace notwithstanding his great successes. Possibly they did not appreciate the importance of his conquests; at any rate we have already seen that their leading men were not desirous of forwarding his enterprise (ch. 108 fin.). Grote supposes the words to mean 'if he should put himself and his newly-acquired gains in battle-front against the enemy', i.e. if he should risk losing his conquests by attempting more: but though the sense may be good it is not to be found in the Greek. Moreover, though any further success on the part of Brasidas would put the Spartans in a better position to dictate terms in general, it would certainly interfere with the *immediate* recovery of the captives, which was the thing they now had most at heart.

16. τῶν μὲν στéρεσθαι—either 'to remain deprived of them' for an indefinite time (Jowett); or 'to be deprived of them' by their being put to death. The Athenians had determined to kill the captives in case of any invasion of Attica (ch. 41, 5); and there was therefore reason to fear that they might kill them in exasperation at their losses in Thrace.

ib. τοῖς δέ—either (1) to be taken as instrumental dative with ἀμυνόμενοι, 'defending themselves, keeping up the struggle, with the others', i.e. with the rest of their forces as opposed to the captives: so i. 69, τῇ δυνάμει ἀμυνόμενοι: vi. 82, δύναμιν ἣ ἀμυνούμεθα: or (2) 'as for the Athenians', i.e. in the contest against them; an ethical dative like ch. 10, 13, ὑποχωρήσασι: ch. 56, 1, τοῖς Ἀθηναίοις: ch. 73, 27, τοῖς δέ. In (1) two parts of the Spartan forces are contrasted with μὲν and δέ: while (2) contrasts their captured friends with their enemies.

17. κινδυνεύειν καὶ κρατήσειν—As these words stand they must mean 'to have a chance of future victory'; lit. 'to be likely also to prove victorious'. This force of κινδυνεύω however, which is common in Plato and Xenophon, is not found elsewhere in Thucydides, except perhaps in vi. 87, μὴ ἀδεεῖς εἶναι κινδυνεύειν. In other passages the meaning with the inf. is 'to be in danger of', e.g. vii. 40, τοῦ παντὸς κινδυνεύσαι διαφθαρῆναι. The rendering 'to be in danger of losing final victory' is good in sense, but does not lie in the words. καί 'also' emphasizes κρατήσειν, = actually, eventually. For the future cf. ch. 126, 34, ἐκφοβήσων.

It will be seen that it is possible to give a fairly satisfactory sense to the words as they stand in the text. There is however

a difficulty in the final clauses τῶν μὲν... τοῖς δέ. The sense required is clearly, 'though they might be finally victorious, they were certain to lose their men'. We should therefore expect τοῖς μὲν... κρατήσῃν τῶν δὲ στέρεσθαι, the clause with μὲν being subordinate in sense to that with δέ. Here however the order is reversed. Jowett compares ii. 42, τοὺς μὲν τιμωρεῖσθαι τῶν δ' ἐφίεσθαι. 'The emphasis', he says, 'is on τῶν μὲν στέρεσθαι: the antithetical form has got the better of the logical point of the sentence'. In ch. 121, 19 we have a somewhat similar inversion.

To obviate the difficulty arising from the order of μὲν and δέ, as well as from the doubtful meaning which the text obliges us to attach to κινδυνεύειν, it has been proposed to read μὴ κρατήσῃν or κρατήσεσθαι (passive) instead of κρατήσῃν. We thus get the sense 'they were sure to lose their men, and would be in danger of final defeat besides'.

It remains to notice the view of the whole passage which was suggested by Herbst, and is adopted by Classen. It is that Thucydides is giving in his own words the ideas, not of the Lacedaemonians, but of the Athenians; in fact explaining the words ἅπερ ἔδεισαν in line 8. The Athenians thought that the Lacedaemonians were now likely to offer acceptable terms, and they were not unwilling to listen to their offers; for if Brasidas pursued his victorious career, the opportunity would be lost, and the chance was that the Lacedaemonians, though they lost their captives, might prove victorious in the end.

Herbst and Classen attach particular force to ὥς ἔτι Βρασίδας εὐτύχει, to which they give the meaning 'with his present limit of success', i. e. before his conquests gave the Spartans an overwhelming advantage. At present they valued the recovery of the men more highly (περὶ πλεονος) than might be the case hereafter, when they could insist on terms. (See Appendix.)

CHAPTER CXVIII

Terms of the truce for one year. It appears to have been drawn up and agreed to at Sparta, and then sent to Athens for ratification there: see Arnold's note. The main provisions of the treaty concern (1) the temple at Delphi: (2) the retaining by both sides of possessions and conquests: (3) rights at sea: (4) arrangements for further negotiation, arbitration, etc.

1. περὶ μὲν τοῦ ἱεροῦ—'a concession to Athens, as the Delphians were always so strongly attached to Lacedaemon, that the Athenians would find it difficult during the war to have access to the temple at all' (Arnold).

2. δοκεῖ ἡμῖν—i. e. this is what we are ready to agree to, and offer for your acceptance.

ιδ. χρῆσθαι—so i. 126, without case, *χρωμένῳ ἐν Δελφοῖς*, 'consulting the oracle': here the word contains also the idea of access in general.

6. ἐς δύναμιν—so viii. 27, in a negative sentence.

7. περὶ δὲ τῶν χρημάτων—editors agree that this is a general provision, not referring to any particular misuse of the sacred treasures that had lately taken place. In 432 we find the Corinthian envoys proposing to borrow the money at Delphi and Olympia for war purposes (i. 121); and this article may be directed against such appropriation, though if so it is very vaguely expressed.

12. περὶ μὲν οὖν τούτων—these words plainly refer to what has gone before, while τὰδε refers to what follows. The reading in the text is that which is approved by Poppo and adopted by Arnold and Classen. In the great majority of manuscripts the words *ἐὰν σπονδὰς κ.τ.λ.* follow immediately after *ξυμμαχοῖς* in line 13, a whole line being omitted, as might easily happen from the recurrence of the same form of words. It has indeed been proposed to take the manuscript reading thus: 'this is agreed to by the Lacedaemonians, on condition that the Athenians stipulate (*ἐὰν σπονδὰς ποιῶνται κ.τ.λ.*) that each side remain in possession etc.' But it is much more likely that the several articles of the treaty should follow separately, dependent on *ἔδοξε* expressed or implied.

14. *ἐὰν σπονδὰς*—i. e. if the Athenians shall agree. Krüger suggests *ἔστ' ἂν*, till a more general treaty be made.

16. ἔχοντας ἅπερ—so i. 140, *εἰρημένον ἔχειν ἐκατέρους ἃ ἔχομεν*. Κορυφασίῳ—the Spartan name for Pylos, ch. 3, 16. These clauses refer to the positions in Peloponnesus which were occupied by Athenian garrisons.

17. ἐντὸς τῆς Βουφράδος κ.τ.λ.—apparently points on the coast: nothing certain seems known of them.

18. ἐν Κυθήροις—ch. 54. μὴ ἐπιμισγομένους—'should hold no intercourse with any part of the territory of the Peloponnesian confederacy' (Arnold): i. 13, *παρ' ἀλλήλους ἐπιμισγόντων*: so ii. 1, *ἐπιμίγνυντο παρ' ἀλλήλους*: i. 2, *ἐπιμίγνυντες ἀλλήλοις*. ἡ ξυμμαχία—either the allies or their territory: so v. 33.

20. ἐν Νισαίᾳ—ch. 69. παρὰ τοῦ Νίσου—i. e. from the temple or statue of Nisus: cf. note on ch. 67, 9. ἀπὸ τοῦ Νισαίου (neut.) is also read. Dobree suggests *παρὰ τὸ Νίσου*.

'by the temple of Nisus', comparing *Ar. Lys.* 835, *παρὰ τὸ τῆς Χλόης*. For Nisus, a mythical king of Megara, see *Class. Dict.*

23. *εὐθὺς ἐπὶ τὴν γέφυραν*—'straight to the bridge'. This bridge crossed the shallow lagoon (*τέναγος*) which separated Minoa from the main land, cf. iii. 51. By *τὴν νῆσον* is meant Minoa, which the Athenians had taken in 427.

27. *τὰ ἐν Τροιζῆνι*—sc. *ἔχοντας*, referring to the Athenian occupation of Methone, ch. 45. It was 'in the neighbourhood or district of' Troezen: for which use of *ἐν* cf. ch. 5, 5, *ἐν ταῖς Ἀθήναις ὤν*. The subject of *ξυνέθεντο* is apparently the people of Troezen, and we must suppose that they had made some arrangement with the Athenian garrison. Arnold originally considered that *ἐκατέρους ἔχειν* should be understood after *τὰ ἐν Τροιζῆνι*, and that *ὅλα ξυνέθεντο* refers to the Lacedaemonians, and denotes the terms of the thirty years peace of 445, by which they recovered possession of Troezen (i. 115). The meaning would then be that the Athenians should keep the peninsula of Methone, and the Peloponnesians the rest of the district.

29. *τῇ θαλάσῃ χρωμένους*—to be connected with what follows, 'as for access to the sea, the Lacedaemonians may sail' etc. *ὅσα ἂν*—with subj. implied, 'so far as they may (sail)'. Krüger omits *ἂν*, comparing ch. 48, 28; but in a limiting clause like this, referring to future time, it seems decidedly in place.

31. *ἄλλῃ δὲ κωπήρει πλοίῳ*—*ἄλλῃ* 'other' than a *ναὺς μακρά*. A further restriction is enacted, that only rowing vessels be allowed, and the size of these is strictly limited. Arnold considers that the intention of the Athenians was not only to secure their naval supremacy, but also 'to stop the commerce of Peloponnesus, and particularly their trading voyages eastward to Egypt and Phoenicia, which could only be performed in *ὀλκάδες* worked by sails'.

32. *ἕς πεντακόσια*—'up to (i.e. not exceeding) five hundred talents burden'. 'As to the amount of tonnage, the word *μέτρα* would seem to shew that it was calculated according to the form and dimensions of the vessel, as with us. If mere weight were meant, five hundred talents would be about twelve tons' (Arnold). We have a ship's burden expressed in similar terms *Hdt.* ii. 96, *ἄγει ἓνα πολλὰς χιλιάδας ταλάντων*: id. i. 194, *τὰ μέγιστα πεντακισχιλίων ταλάντων γόμον ἔχει*. In vii. 25 a *ναὺς μυριοφόρος* is mentioned, meaning probably one of 10,000 talents burden. In Latin the burden was calculated in *amphorae*.

33. *πρεσβεῖα*—so i. 72, *ἔτυχε πρεσβεῖα παρούσα*. *σπονδῆς* = 'safe-conduct'.

39. *δίκας διδόναι*—'to submit to judgment or arbitration': i. 28, *δίκας ἠθελον δοῦναι*: i. 85 etc. *τὰ ἀμφίλογα*—so v. 79: cf. i. 78, *τὰ διάφορα δίκη λύεσθαι*.

45. *ἀποστήσονται*—'will hang back from', i.e. decline, refuse; more usually of giving up or renouncing.

46. *τέλος ἔχοντες*—'with full powers'; *τέλος* here is the power of concluding terms: in v. 41 *τέλος ἔχειν* means to be finally arranged. From these and the following words it appears that communications had already passed between Athens and Lacedaemon: probably commissioners from Athens had been present in Sparta, and had taken part in drawing up the treaty, though they were not authorized to complete the settlement.

49. *ἔδοξε τῷ δήμῳ*—the formal resolution of the *δῆμος* in the *ἐκκλησία*, preceded by the names of the *πρυτανεύουσα φυλή*, the clerk, and the president of the day. So in the preamble of a law cited by Andocides *de Myst.* 13 (48), *ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ*. *Αἰαντὶς ἐπρυτάνευε*, *Κλεογένης ἐγραμμάτευε*, *Βοηθὸς ἐπεστάτει*: see Class. Dict.

51. *εἶπε*—'moved', with inf., the usual phrase. *τύχῃ ἀγαθῇ*—the usual form of invoking good fortune, see Lid. and Scott: cf. Cic. *Div.* i. 45. 102, *maiores...omnibus rebus agendis quod bonum faustum felix fortunatumque esset praefabantur*.

54. *ἄρχειν δέ*—lit. 'that this day begin it': so v. 19, *ἄρχει τῶν σπονδῶν ἄρχων Ἀλκαῖος*, 'the truce dates from the archonship of Alcaeus': cf. Dem. *Timocr.* 713, *εἰ (νόμῳ) προσέγραπται χρόνος ὅντινα δεῖ ἄρχειν*, where, as Arnold rightly observes, *ὅντινα* refers to *χρόνος*: so Ar. *Pac.* 436, *τὴν νῦν ἡμέραν...ἄρξαι*.

57. *τοὺς λόγους*—*ποιεῖσθαι λόγους* = 'to confer, negotiate, make proposals'; the definite article implies conducting the stipulated or necessary negotiations for concluding peace.

59. *τοὺς στρατηγούς*—they had the right to call (*ποιεῖν*) extraordinary meetings of the assembly: so ii. 59, of Pericles, *ξύλλογον ποιήσας, ἔτι δ' ἐστρατήγει*: cf. the decree cited Dem. *de Cor.* 249, *ἐκκλησία σύγκλητος ὑπὸ στρατηγῶν*: where also the *strategi* and *prytanes* are named together as conducting public business.

In construction this clause seems defective, no verb following: cf. ch. 40, 6, *ἀπιστοῦντές τε κ.τ.λ.* Classen however considers that *τοὺς Ἀθηναίους* stands in apposition to *τοὺς στρατηγούς καὶ τοὺς πρυτάνεις*, as in ch. 108, 25.

60. καθ' ὃ τι ἂν ἐσῆ—as the reading stands, I believe that it can only mean 'in whatever way the embassy may be introduced': cf. leg. ap. Dem. *Timocr.* 715, καθ' ὃ τι ἂν δοκῇ, 'in whatever way shall seem fit'. βουλευσασθαι then stands absolutely, and the sense is that the final decision (about the treaty) shall rest with the public assembly, whether the envoys be brought before that assembly or whatever arrangements be made. As however καθ' ὃ τι is perpetually used in the language of decrees for making provision 'as to how' something is to be done, we should expect that here too it would introduce a relative clause dependent on βουλευσασθαι 'the Athenians to decide in what way' etc. According to the regular and common construction it would then be followed by the future indicative, as in line 56. Poppo suggests the deliberative ἐσῆ without ἂν, or ἐσίοι ἂν, which would be nearly equivalent to a future indicative. He points out however that ἂν is at times added to ὅπως in similar sentences (e.g. Plat. *Protag.* 326 A, ἐπιμελοῦνται ὅπως ἂν μηδὲν κακουργῶσι), and retains 'verba omnium membranarum consensu stabilita'.

62. σπείσασθαι—'do hereby agree': the aor. denotes the arrangement as concluded at once, as is further expressed by αὐτίκα μάλα. ἐμμένειν ἐν—Krüger proposes to omit ἐν, as ἐμμένω in the sense of 'abiding by' an agreement takes the simple dative elsewhere in Thucydides. We have however, Plat. *Legg.* 844 C, ἐμμένων ἐν τῇ τάξει, 'abiding by the arrangement', and, according to Poppo, the preposition is added in inscriptions and in later Greek. In ii. 23 we have ἐμμένοντες ἐν τῇ Ἀττικῇ.

63. τὸν ἐνιαυτὸν—for the stipulated year, even if no further peace were made.

CHAPTER CXIX

1. καὶ ὤμοσαν—if the order is right the meaning is 'and the allies also swore to it'. Some manuscripts however have καὶ ὤμοσαν Λακεδαιμόνιοι. Krüger reads ταῦτα ξυνέθεντο Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι...καὶ ὤμοσαν Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι. ὠμολόγησαν is also read instead of ὤμοσαν.

3. μηνὸς...δωδεκάτη—'it appears that this truce was signed two days later in the month at Athens than at Lacedaemon; and the peace concluded two years afterwards was signed two days later at Lacedaemon than at Athens (v. 19). Further the Spartan month Gerastius here corresponds with the Attic month Elaphebolion, but there we find that Elaphebolion corresponds with the Spartan Artemisius'. This is

from Arnold's note. He considers that owing to the system of intercalation, the details of which varied in different places, the same months at Athens and Sparta might no longer correspond with each other after an interval of two years. Grote supposes, with Poppo, that the fourteenth of Elaphebolion and the twelfth of Gerastius designate the same day. In any case *ἐν Λακεδαίμονι* is to be joined with *μηνὸς Γεραστίου*.

4. *ξυνετίθεντο δέ*—the imperfect, as in v. 19, *ᾧμνον δέ καὶ ἐσπένδοντο*, gives the details of executing the treaty, as opposed to the concluded fact designated by the aorist in lines 1 and 14. The treaty was signed on the one hand by representatives of Sparta, Corinth, Sicyon, Megara and Epidaurus; on the other hand by three of the Athenian *strategi*.

5. *Ταῦρος Ἐχετιμίδα*—Krüger points out that in public documents the article never precedes the genitive: Dem. *de Cor.* 235, *Δημοσθένης Δημοσθένους Παιανέος εἶπεν*: but *Κλέων ὁ Κλεαινέτου*, *Βρασίδης ὁ Τέλλιδος*, in historical description. Note the Doric gen. of the first declension in *a = ov*.

6. *Ἐρυξιδάδα*—‘corrigé *Ἐρυξιλάδα* pro absurdo nomine’ (Cobet). *Αλνέας*—the same form occurs in the Acts of the Apostles, ix. 33: in Xen. *Anab.* iv. 7. 13, *Alvelas* is read; and the scholiast on Ar. *Eq.* 791, citing the present passage, so spells the name. According to Poppo both forms are right.

13. *αὕτη*—predicate, ‘on the aforesaid terms: iii. 28, *ἡ ξύμβασις αὕτη ἐγένετο*.

CHAPTER CXX

1. *αἷς ἐπὶ ἔρχοντο*—‘were going to and fro, communicating with each other’. Cobet regards these words as part of an ‘*insulsa annotatiuncula*’ incorporated with the text, (the remaining words of) the scholiast’s note being *εἰς ἀλλήλους ἐκάτεροι*. The imperfect of *ἐρχομαι* and its compounds is rarely, if ever, found in Attic Greek, and is considered quite inadmissible in prose by many critics. Some editors accordingly would substitute *ἐπῆσαν*. Herbst suggests that *ἐπὶ ἔρχοντο* comes from *ἐπάρχομαι* and means ‘making offerings in ratification of the treaty’, *ἐπὶ* implying ‘one after the other’. This view is adopted by Classen. A similar difficulty occurs in ch. 121, 9. The article on *ἐρχομαι* in Veitch’s *Greek Verbs* should be carefully studied.

4. *Πελληνῆς*—Pellene was the most easterly city in Achaia, not far from Sicyon. The *Πελληνῆς* are mentioned in ii. 9 as allies of Sparta: cf. v. 58.

6. κατενεχθῆναι—ch. 3, 9. τῷ χειμῶνι—cf. vi. 2, Φωκίων τινὲς τῶν ἀπὸ Τροίας χειμῶνι... ἐς Σικελίαν κατενεχθέντες. The storm which shattered and dispersed the victorious Grecian armament is an essential part of the tale of Troy. ἐχρήσαντο—cf. Dem. *de Cor.* 293, χειμῶνι χρῆσάμενον. Ἀχαιοί is one of the Homeric terms for the Greeks generally: i. 3, Δαναοὺς καὶ Ἀργεῖους καὶ Ἀχαιοὺς ἀνακαλεῖ: so vi. 2, Τρώων τινὲς διαφυγόντες Ἀχαιοὺς.

7. οἰκῆσαι—the aorist = ‘settled, took up their abode’.

9. τριήρῃ—dative ‘of accompaniment’, like ἄρας στρατῷ. Brasidas seems to have crossed from Torone. ἀποθεν—‘at some distance’: many manuscripts have ἀπωθεν, the older form (see Lid. and Scott).

12. ἀμύνη—the subj. is the best-supported reading: so vii. 4, ὅπως οἱ Ἀθηναῖοι, εἰ μὴ δύναιτο κωλύσαι, μηκέτι οἱ τε ὦσιν ἀποτεχίσαι: cf. note on ch. 1, 13. αὐτῷ means the κέλῃς, but the pronoun is doubtful, and ought perhaps to be omitted. Most manuscripts have αὐτῇ, which is plainly wrong; nor is the proposed αὐτῇ ‘of itself’ or ‘by its mere appearance’ much more satisfactory.

id. ἀντιπάλου—‘of equal strength’. Note the change of construction in the latter part of the sentence. After the gen. abs., instead of a clause corresponding to ὅπως ἀμύνη, the participle νομίζων is introduced, in a somewhat similar way to ὁρῶν, ch. 116, 3: the subject of τρέψεσθαι is to be supplied from the gen. abs.: while the original subject, Brasidas, is the subject of διασώσων.

17. φάσκων—this participle comes in awkwardly, corresponding to ἃ τε in the previous clause: the awkwardness is however lessened by the fact that ἔλεγε is not simply ‘said’, but ‘began a set speech’: ch. 114, 14.

18. ἐν τῷ ἰσθμῷ—for this use of ἐν see note on ch. 113, 12. οὐδὲν ἄλλο ἢ—ch. 14, 20.

22. προσγενέσθαι—here ‘to be applied, brought to bear’, not ‘to be added’. Compare the language of Brasidas at Acanthus, ch. 87.

25. εἰ τεθήσεται—if their political wishes can be carried out: cf. εὖ τίθεσθαι etc. Krüger and Classen read εἰ τε τεθήσεται, connecting this clause with what follows. For κατὰ νοῦν = *ex sententia*, cf. Soph. *O. C.* 1768: κατὰ νόον is not uncommon in Herodotus: cf. Dem. *Ol.* i. 14, κατὰ γνώμην.

CHAPTER CXCI

5. **προθύμως οἶσιν**—‘to bear cheerfully, take part in with alacrity’: Hdt. ix. 18, *προθύμως φέρετε τὸν πόλεμον τοῦτον*: ib. 40, *προθύμως ἔφερον τὸν πόλεμον*. For the future cf. ch. 115, 8.

7. **χρυσῷ στεφάνῳ**—the special reward of public services: Dem. *Androt.* 617, *στέφανοι μὲν εἰσιν ἀρετῆς σημεῖον...καὶ στέφανος μὲν ἅπας, κἂν μικρὸς ᾗ, τὴν ἰσὴν φιλοτιμίαν ἔχει τῷ μεγάλῳ. ἀνέδθησαν*—v. 50, *ἀνέδθησε τὸν ἡνίοχον*.

8. **ἐταίνουσιν**—bound his head with a *ταῖνλα* or fillet, as an emblem of victory: Plat. *Symp.* 212 E, *ἐστεφανωμένον...καὶ ταῖνλας ἔχοντα ἐπὶ τῆς κεφαλῆς*.

9. **προσῆρχοντο**—see note on ch. 120, 1, *ἐπήρχοντο*. If this word comes from *προσέρχομαι*, it means ‘came up to’, i. e. greeted and congratulated. We should however expect *προσῆσαν*, which Cobet would restore to the text. Herbst and Classen take it from *προσάρχομαι*, ‘to offer’, meaning that they decked Brasidas with flowers and chaplets: cf. Plat. *Theaet.* 168 C, *προσηρξάμην...σμικρὰ ἀπὸ σμικρῶν*.

ib. ὥσπερ ἀθλητῇ—Grote observes that ‘the achievements, the self-relying march, the straightforward politics, and probity of this illustrious man inspired a personal emotion towards him such as rarely found its way into Grecian political life. The sympathy and admiration felt in Greece towards a victorious athlete was not merely an intense sentiment in the Grecian mind, but was perhaps, of all others, the most widespread and Panhellenic....Thucydides cannot convey a more lively idea of the enthusiasm and unanimity with which Brasidas was welcomed at Scione than by using this simile’.

The whole passage is imitated by Plutarch, *Peric.* 28, *καταβαίνοντα δὲ αὐτὸν...ἐδεξιούντο καὶ στεφάνοις ἀνέδουν καὶ ταῖνλας ὥσπερ ἀθλητὴν νικηφόρον*.

11. **ἐπεραιώσε**—here ‘took across’: so Plut. and Polyb.: in classical Greek usually ‘to cross’, as in ii. 67, *τὸν Ἑλλήσποντον περαιώσιν*. Compare the twofold use of *traicio*.

13. **ἀποπειρᾶσαι**—ch. 135, 1: mid. ch. 24, 8.

14. **ὥς ἐς νῆσον**—the Athenians were especially jealous of their sovereign rights over the islanders, and regarded revolt on their part as inexcusable: cf. Cleon’s speech iii. 39.

15. **καὶ τι αὐτῷ...ἐς**—‘and some negotiations were actually going on between him and these cities’: for construction with the dative and *πρός* see note on ch. 80, 11: and for the constructions used with *πράσσω*, ch. 76, 6.

CHAPTER CXXII

1. ἐγχειρήσειν—ἐγχειρῶ is used by Xenophon with the dat. in the sense of attacking, but not elsewhere in Thucydides: Krüger proposes ἐπιχειρήσειν, as in vi. 90.

3. περιαγγέλλοντες—‘carrying round notice of the armistice’.

6. ἡ μὲν στρατιά—Brasidas at once sent back the army (ch. 121, 11) to Torone, while he himself remained in the city with the Lacedaemonian garrison. The next clause implies that he accepted an official notice of the armistice.

7. ἀνήγγελλον—ἀναγγέλλω is properly to ‘take back word’; Classen therefore takes its meaning to be that the envoys who had already announced the truce to Brasidas, came again to report the general acceptance of the arrangement (τὴν ξυθήκην). The words of the text scarcely warrant this view; and it is not necessary to press the meaning of ἀναγγέλλω. There is however a slight awkwardness in the arrangement of the clauses.

9. τοῖς μὲν ἄλλοις κατῆναι—καταινῶ is nowhere else found with a simple dat., though it is sometimes used as in Soph. O. C. 432, τοῦτ’ ἐμοὶ κατῆνεσεν. Here τοῖς ἄλλοις seems to be the ethical dative, ‘in the case of the others he agreed’, i. e. agreed to accept them as allies of Sparta.

13. ὡς πρότερον—sc. ἀφεστήκειν. ἀφίει—so viii. 41: ii. 49 ἡφίει, where see Krüger: cf. Veitch. περὶ αὐτῶν—neut.: ch. 18, 6, note.

18. ἀντεποιούντο—‘claimed’, as against the Athenians. δίκη κρίνεσθαι—of persons, ‘to have their claims legally decided’, i. e. to submit to arbitration: cf. i. 28, εἰ δέ τι ἀντιποιούνται, δίκας ἤθελον δοῦναι.

21. ὀργὴν ποιούμενοι—Hdt. iii. 25, ὀργὴν ποιησάμενος. For εἰ=‘that’ cf. ch. 85, 23: here of course it gives the actual reason, but less positively and directly than οὗτι: see Lid. and Scott.

22. ἤδη—to be taken with ἀξιοῖσι. The word stands out of place for the sake of emphasis, the idea being that there is indeed cause for indignation if the spirit of revolt has now reached even the islanders. Possibly however οὕτως ought to be omitted.

24. ἀνωφελεῖ—predicate, = ἀνωφελεῖ οὕση, ‘useless as it was’.

ib. εἶχε—with adv. of manner ᾗ. ἐδικαίουν—‘maintained’, ‘claimed’: v. 26, εἰ τις μὴ ἀξιώσει...οὐκ ὀρθῶς δικαίώσει.

27. Κλέωνος γνώμη πεισθέντες—πεισθέντες is absent from one manuscript, and possibly ought to be omitted, Θεμιστοκλέους γνώμη (i. 90) = 'on the motion of Themistocles', being the usual form of expression. In i. 78 however we have ἀλλοτρίαις γνώμας καὶ ἐγκλημασι πεισθέντες.

28. ἐξελεῖν—'to take': ch. 69, 6.

CHAPTER CXXIII

4. ὅτι—'in that', to be taken with ἀδικεῖν. The sense is excellently given by Jowett: 'Brasidas felt justified in receiving the Mendeans, although when they came to him the peace had unmistakably been declared, because there were certain points in which he too charged the Athenians with violating the treaty'. ἔστι γὰρ ᾧ—cognate or determinant acc. with παραβαίνειν: cf. ch. 16, 18.

7. τὴν τε—corresponding to this is the gen. abs. construction καὶ ἅμα κ.τ.λ. τεκμαιρόμενοι—'drawing their conclusion also from the fact that he would not give up Scione'. This is subordinate to ὁρῶντες and partly explanatory of it: so in i. 1, τεκμαιρόμενος is subordinate to ἐλπίσας. For ἀπό cf. Ar. Vespr. 76, ἀφ' αὐτοῦ τὴν νόσον τεκμαίρεται.

9. καὶ ἅμα κ.τ.λ.—four genitives absolute follow, co-ordinate in construction, but scarcely so in meaning. The sense is equivalent to 'and moreover the conspirators, who were few in number, did not relinquish their design, but in their fear of detection constrained the wishes of their countrymen'. See Poppo, who cites other instances of co-ordinate clauses thus strung together.

10. σφίσιν—'on their part', among them. ὡς τότε ἐμέλλησαν—'when they had once formed the intention': i. 134, ἐμέλλησαν μὲν...ἔπειτα, 'they had intended'. τότε=as related, see ch. 121, fin.

11. ἀνέντων—'giving up the design': vi. 86, οὐκ ἀνιάσι: i. 129, ἀνείναι πράσσειν. Classen may possibly be right in taking ἀλλά with καὶ καταβιασασμένων, and φοβουμένων as subordinate and explanatory 'in their fear'; but the rhythm of the sentence is in favour of the view that the grammatical construction is co-ordinate throughout.

13. παρὰ γνώμην—'contrary to their wishes', or 'their judgment'; see 128, 25.

17. ὑπεκκομίζει—used in the middle by Hdt. and Xen. of bestowing one's own property in safe hiding: cf. i. 137, ἃ ὑπεξέκειτο: viii. 31, ὅσα ὑπεξέκειτο.

CHAPTER CXXIV

2. τὸ δεύτερον—cf. ch. 83. Μακεδόνων—'the Macedonians are here plainly distinguished from the Greeks, as in ch. 126, 17, they are even classed among barbarians. The royal family were of Hellenian and Dorian blood, but not the people' (Arnold). The Ἕλληνες here spoken of may have been the inhabitants of maritime towns such as Therma and Pydna.

5. πρὸς τοῖς αὐτοῦ—Brasidas had originally 1700 Peloponnesian men at arms (ch. 78). He had despatched 500 to Mende and Scione, and others were probably in garrison elsewhere; while some may have been lost in the course of the campaign. αὐτοῦ—'on the spot', i. e. with him.

7. τῶν ἄλλων—sc. ὅπλιτας (ἦγεν). ἐκάστων is not governed by δύναμιν, but agrees with τῶν ἄλλων.

8. ζύμπαν δέ—note the appositional construction of this clause and the next, which may be compared with the beginning of ch. 94.

10. ὀλίγου—'nearly', sc. δέοντες : viii. 35, ὀλίγου εἶλον, 'they all but took': Ar. *Ach.* 381, ὀλίγου ἀπωλόμην. Here the manuscript reading is ὀλίγω, but all editors adopt ὀλίγου.

14. τῶν πεζῶν—the opposing infantry forces. The infantry on each side is ὁ πεζός (ch. 25, 49); the plural designates more bodies than one. So ναυτικά is 'fleets', not 'a fleet': and in Ar. *Eth. Nic.* iii. 7 (10). 9, τὰ πολιτικά means 'national forces' in general, not 'a national force'.

15. πεδίου—predicate: Krüger quotes Dem. *Cal.* 1274, τὸ μέσον ὁδὸς ἐστίν : Xen. *Hel.* vi. 4. 10, πεδίου τοῦ μεταξὺ ὄντος. ἀμφοτέρων—'on both sides', governed by ἵππῃς.

25. ἐτυχον... μέλλοντες—cf. ch. 132, 7. For μισθοῦ ἦξει cf. Xen. *Mem.* ii. 8. 2, μισθοῦ ἐργάζεσθαι.

28. καθῆσθαι—so v. 7, ἐν τῷ αὐτῷ καθημένους, of Cleon's army. περιωρώμενος—here='anxious about'. with gen., like φυλασσομένους τῶν νεῶν, ch. 11, 15.

CHAPTER CXXV

2. μετ' Ἀρριβαίου γέγνηνται—so Xen. *Hel.* iv. 8. 16, μετὰ Λακεδαιμονίων γενέσθαι : cf. ch. 113, 4, μετὰ τῶν... ἦσαν. ὥστε refers to the whole following sentence, and is grammatically connected with ἐχώρουν, line 12.

6. κυρωθὲν δ' οὐδέν—a noticeable instance of the acc. absolute *personally* constructed (=οὐδενὸς κυρωθέντος) without ὡς: see Madvig § 182, R. 2: Goodwin § 110, 2: cf. Hdt. ii. 66, ταῦτα δὲ γιγνόμενα, πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει: Ar. Plut. 277, λαχὼν τὸ γράμμα: Plat. Phaedr. 265 D δ' ἔστιν, ὀρισθέν. Here possibly the construction is assimilated to the preceding δοκοῦν, which itself is very rare, though analogous to ἐξόν, προσήκον, etc.

ib. ἐκ τῆς διαφορᾶς—'in consequence of the quarrel'.

9. ὅπερ φιλεῖ...ἐκπλήγνυσθαι—instead of ποιεῖν, which might be expected, as in ii. 65, ὅπερ φιλεῖ ὄμιλος ποιεῖν, an infinitive is added explanatory of ὅπερ: so vi. 33, ὅπερ καὶ Ἀθηναῖοι...ἠϋξήθησαν: cf. Dem. Androt. 593, ὅπερ Εὐκτῆμων...οἴεται δεῖν. The sense in these cases is given by rendering ὅπερ 'just as'. In vii. 80, in a description of a similar panic, we have οἷον φιλεῖ...φόβοι ἐγγίγνεσθαι. ἀσαφῶς—'without visible cause'. ἐκπλήγνυσθαι is an exceptional form for ἐκπλήσσεσθαι.

11. ὅσον οὐπω—so vi. 34: viii. 96, ὅσον οὐκ ἤδη ἐνόμιζον αὐτοὺς παρῆναι.

21. ἐκδρόμους—predicate, 'to sally out': so Xen. Hel. iv. 5. 16: see ch. 127, 6, ἐκδρομαί: ch. 34, 3, ὁξέως ἐπεκθεῖν.

23. τελευταῖος—connected with ὑποχωρῶν, as πρώτοις is with προσκεισόμενοι: cf. ch. 38, 17. ὡς διὰ ταχέων—ch. 96, 4.

CHAPTER CXXVI

2. τῷ τε—dat. of the efficient cause, answered by a clause with ὅτι. μεμονῶσθαι—cf. ii. 80, μεμονωμένων εἰ κρατήσειαν: also with gen. 'deserted by', 'bereft of'.

3. ἐκπληξιν ἔχειν—this particular phrase is not used elsewhere: ἔχω in the sense of entertaining a feeling is not uncommon with such words as ἐλπίδα, μῖσος, etc.

4. ὁμοίως—'in the same way' that I now do: 'I should think only of encouraging and not of instructing you' (Jowett). τῇ—'my', the article implying that an encouraging speech was regular and expected: cf. the opening sentence of the speech in ch. 95: see also ii. 88, a chapter which in many expressions resembles the present one.

5. πρὸς—'looking at': 'now that we are left alone in the face of numerous enemies' (Jowett). The first point is introduced by μέν, which is answered by βαρβάρους δέ, line 15.

5. ἀπόλειψιν—'defection', with gen. of the subject: in vii. 75 with objective gen. τοῦ στρατοπέδου.

8. ἀγαθοῖς...προσῆκε—'valour in war is to be expected from you': cf. note on ch. 92, 41, τὰς προσηκούσας ἀρετάς. μηδὲν πλήθος πεφοβῆσθαι—cf. ii. 88, μηδένα δχλον ὑποχωρεῖν.

11. οἱ γε μηδέ—'for also you do not come', etc. ὅς γε = *quippe qui*; like ὅστις it is followed by μή: viii. 76, οἱ γε μήτε κ.τ.λ.

12. ἐν αἷς οὐ πολλοί—the general sense is plain, but there is great awkwardness in the mode of expression. It has therefore been suggested to omit οὐ or the preceding μηδέ: or else to read ἐν οἷς = ἀλλ' ἐν ὑμῖν. Words of denying however are commonly followed by a redundant and untranslatable negative, and possibly this sentence comes under the same head. The speaker forgets that he has already cast his statement in a negative form; he passes on to the character of the constitutions which he has in his mind, and in the clause with οὐ insists on the denial which has been already made. Arnold compares ii. 62, where μᾶλλον ἢ οὐ follows a negative and is equivalent to 'rather than'. See the Appendix to Buttmann's *Meidias* 'de abundantia negationis'.

Krüger and others connect the negative force of μηδέ solely with τοιούτων, and refer the latter to what has gone before, 'not such' as those in which men fear a multitude. So Jowett, 'you come from cities of another kind, and in those cities etc.' This explanation, as Poppo points out, is not without harshness, 'cum τοιούτων αἷς inter se cohaerere nemo non suspicari debeat'. In vi. 68 we have οὐκ ἐν πατρίδι, ἐξ ἧς κ.τ.λ. which may be explained as = ἐν τῇ μὴ πατρίδι, or ἀλλὰ ἐν ταύτῃ may be understood before ἐξ ἧς, as indeed, ἀλλὰ ἐκ τούτων might be supplied in the present passage. Classen cites other instances in which a negative is put before a preposition, e.g. ii. 67, μηδὲ μεθ' ἐτέρων.

15. βαρβάρους—note the emphatic position of the word, and the absence of the article; 'as for barbarians, etc.'

16. ἐξ ὧν τε—'from the struggle you have already had with those of them who are Macedonians'. The Lyncestae are meant, who had just been easily defeated. For the construction of αὐτῶν cf. ch. 61, 11. καὶ ἀφ' ὧν—Donaldson points out that the difference between ἀπό and ἐξ, signifying respectively motion from the surface of an object and motion from within an object, is illustrated by this passage, 'where ἐξ denotes the experience, and ἀπό the testimonies, which are more external'.

17. *εικάζω*—the manuscripts are in favour of *εικάζων*, but a word implying mere conjecture can not well be connected with *ἐπίσταμαι*, but stands in contrast to it: cf. vi. 92, τὰ μὲν...οἶδα, τὰ δὲ...ῆκαζον: see other instances in Poppo's critical note. ἀκοῇ on the other hand is not uncommonly joined with words of knowing: i. 4, ὦν ἀκοῇ ἴσμεν: vi. 65, εἰδὼς ἀκοῇ ἀκριβέστερον. (*ἐπίσταμαι* is used by Hdt. of mere belief.)

19. ὅσα μὲν...οἷς δέ—here, as in ch. 117, 16, there seems an inversion of the usual order of clauses with *μὲν* and *δέ*. The sense is 'true information about a really weak enemy emboldens the assailant; though, no doubt, one might attack a really strong foe more boldly if in ignorance of his strength'. There is a somewhat similar inversion in line 37, and again the last sentence of this chapter.

ib. ὅσα...τῶν πολεμίων—nearly equivalent to ὅσοι πολέμιοι, but less definite. The next clause is constructed as if ὅσα were equivalent to εἴ τινα: cf. Poppo on i. 22.

20. δόκησιν—'impression', *aestimatio*. ἔχει is therefore to be understood in the sense noted on ch. 1, 7: cf. ch. 87, 4, δόκησιν παρέχεται.

24. τὴν μέλλησιν—what they are going to do, or threaten to do: i. 69, οὐ τῇ δυνάμει ἀλλὰ τῇ μελλήσει ἀμυνόμενοι.

25. πλήθει ὀψεως—lit. 'from magnitude of appearance', i. e. from the imposing effect of their numbers.

26. διὰ κενῆς—adverbial = 'empty': Eur. *Troad.* 753, διὰ κενῆς ἐξέθρεψε: Ar. *Vesp.* 929, διὰ κενῆς ἄλλως. For fem. adj. see note on ch. 33, 6, ἐξ ἐναντίας.

28. αὐτά—'all this': ch. 18, 7, note on αὐτό.

ib. οὔτε γάρ—'they have not that feeling of military honour which comes from regular order'. For similar sentences see Krüger on i. 12, ὥστε μὴ ἡσυχάσασαν αὐξηθῆναι, 'so that it could not settle down and grow': so i. 84, οὐδὲν μᾶλλον ἀχθεσθέντε ἀνπεισθημεν.

29. χώραν—of a soldier's post: ii. 87, χώραν μὴ προλεποντες: cf. Tac. *Germ.* 6, *cedere loco*, *dummodo rursus instet consilii quam formidinis arbitrantur*. See other passages cited by Poppo from Tacitus and Caesar, descriptive of the irregular warfare of barbarians.

31. ἀνεξέλεγκτον—used in i. 21, of mythical stories, the truth of which 'can not be tested'. αὐτοκράτωρ—here 'independent': cf. ch. 108, 27. πρεπόντως—'creditably', without dishonour.

34. τὸ ἐκφοβήσιν—see Goodwin § 27, on the fut. infinitive. The sense is 'the chance of frightening, the attempt to frighten'. ἐκείνῳ γὰρ ἄν—'for otherwise' etc.: cf. ch. 54, 17.

36. τὸ προὔπαρχον δεινόν—i.e. numbers, threatening demonstrations etc., as explained before; δεινόν being generally that which there is reason to dread. With the construction with ἀπό may be compared vi. 86, τὴν ὑπάρχουσαν ἀπ' ἀλλήλων ἀμφοτέροις (σωτηρίαν): cf. *metus ab, spes ab*, etc.

37. ἔργῳ μὲν... ὀψεί δέ—see above, line 19, note.

38. κατασπέρχον—cf. *Ar. Ach.* 1188, κατασπέρχων δορί, where the word is said on the authority of Hesychius to be equivalent to καταπλήσσω. It is very rare: cf. *sch.* 12, 2, ἐπέρσπερχε. The Homeric σπέρχω is only used intransitively.

ib. ἐπιφερόμενον—predicate, answered by ὅταν καιρὸς ᾗ: Brasidas calls on his men to withstand the first onslaught, and make good their retreat when the enemy draws off. ὑπάγοντες—'retreating': v. 10, ὑπάγειν ἐπὶ τῆς Ἡϊόνος: transitive in the first line of ch. 127.

43. μελλήσῃ—cf. line 24: the dat. is constructed, like ἀπειλαῖς, with ἐπικομποῦσι, and is added for additional emphasis: cf. ch. 87, 17.

44. οἱ δ' ἂν εἴωσιν—'though, when men have once given way'. κατὰ πόδας—of following closely: v. 64, ἵνα κατὰ πόδας αὐτῶν: cf. iii. 98. Here κατὰ πόδας is contrasted with ἀποθεν, and the remaining words are antithetically balanced against the corresponding clause.

CHAPTER CXXVII

5. διαφθεῖρῃν—possibly διαφθερεῖν should be read; otherwise νομίσαντες is to be supplied in a different sense: see note on ch. 117, 7.

ib. αὐτοῖς—grammatically dependent on ἀπὸ τῶν, but in sense connected with all the following clauses as far as line 10, = 'when they found themselves met' etc.

6. ἐκδρομαί—cf. ch. 125, 21, ἐκδρομοὺς ἔταξε. Here the abstract substantive denotes either the sallies made by these soldiers, or the actual bodies of ἐκδρομοί, = οἱ τεταγμένοι πρὸς τὸ ἐκτρέχειν. Arnold compares ch. 128, 6: also viii. 102, τῷ φιλίῳ ἐπίπλῳ, 'the fleet of their friends who were ἐπιπλέοντες'.

7. ἐπικειμένους—sc. αὐτούς, 'when they pressed on him': Hdt. v. 81, ἐπικειμένων Βοιωτοῖσι: cf. ἔγκειμαι and πρόσκειμαι, which are common in Thucydides. This chapter is rich in words of attack and defence.

8. παρὰ γνώμην—contrary to what the barbarians expected. ἀντέστησαν—sc. Brasidas and his picked men.

13. προσβάλλειν—inf. to be explained as in ch. 36, 5.

17. ἐς τὴν Ἀρριβαίου—part of the main description is thrown into the relative clause: cf. note on ch. 113, 8, αὐτὸν ἐφρούρουν δύο. Brasidas apparently had to ascend a narrow gorge, which the barbarians occupied in advance by moving along the sides; see Arnold, and note on ch. 83, 7. τὸ ἄπορον—probably a part where the pass narrowed, and possibly ascended steeply.

CHAPTER CXXVIII

1. δὴ...τῶν λόφων—the λόφοι are the sides of the pass; one of which was more accessible than the other. The subject of ἐλεῖν is of course Brasidas. πρὸς αὐτόν—answers to the relative, as in ch. 126, 21.

5. ἐπόντας—the manuscript reading is ἐπιόντας, which may be explained as meaning either 'advancing to occupy the height', or 'advancing to attack the Lacedaemonians'. But ἐπόντας agrees better with the context, especially with ἐκκρούσαι and the subsequent words ἐκράτησαν τῶν ἐπὶ τοῦ λόφου: see ch. 131, 6, where the same question arises.

6. πρὶν προσμίξει—i.e. before the whole barbarian force could come up to hem them in. σφῶν is governed by the active word κύκλωσιν: cf. ch. 35, 12 and 131, 4.

9. πρὸς αὐτόν—sc. τὸν λόφον. The Greeks having now cleared one side of the pass would easily gain the head, which may have been level and open.

11. αὐτοῖς—'finding their men dislodged on this point from the height' (Arnold): for dat. cf. ch. 10, 13 etc.

14. ἀντελάβετο—lit. 'laid hold of', i.e. gained or reached: iii. 22, with τοῦ ἀσφαλοῦς: vii. 77, with φιλας χάρας.

16. Ἀρμισσαν—mentioned by Ptolemy (2nd cent. A.D.), but otherwise unknown. πρῶτον is adverbial, and does not govern τῆς ἀρχῆς: cf. ch. 78, 41.

17. αὐτοί—'of themselves', without any orders. ζεύγσει βοεκοῖς—carts with oxen: Xen. *Anab.* vii. 5. 2. σκεύει refers to baggage generally. φοβερά—hurried, in a panic.

23. οἰκείωσιν ἐποιούντο—'appropriated': Classen notes the semi-comic effect of this unusual periphrasis. οἰκειοῦσθαι is less uncommon in the same sense.

25. τῇ μὲν γνώμῃ—'not congenial to his judgment'. γνώμη here is the 'mind or judgment', or else the 'opinion' of what was expedient, which had hitherto determined Perdiccas. The meaning is further explained by δι' Ἀθηναίους. It was fear of Athens which had made it his 'habitual principle' to court the Spartan alliance; but now his injuries made him forget his interests. The opposition with μὲν and δέ is between the dictates of political conviction and of personal feeling.

26. τῶν δὲ ἀναγκαίων—'departing from his urgent (necessary) interests'. The compound διαναστρέφειν, as Classen notes, expresses very well the idea of a new and divergent policy. It is not found elsewhere in Attic Greek: διστασθαι is more common.

CHAPTER CXXIX

6. ὑπὸ γάρ—explanatory of καταλαμβάνει Ἀθηναίους κ.τ.λ. For the force of the imperf. παρισκευάζοντο cf. note on ch. 2, 7: see ch. 123, 15.

14. σχόντες κατὰ—'landing at, or over against': so i. 110: vi. 97: more commonly with ἐς or the dat. as noted on ch. 3, 6. Posidonium, or Posideum, seems to have been a point facing south-west, not far from Mende, which was situated about half way along the western side of the isthmus of Pallene.

17. ξύμπαντες—'in all'; δέ is added somewhat unusually. ἔξιστρατοπεδευμένοι—outside the city: some manuscripts have ἐστρατοπεδευμένοι. The compound is rare, but occurs Xen. *Cyr.* vi. 3. 1.

24. τραυματιζόμενος—i.e. his troops received wounds: so i. 63, βαλλόμενος καὶ χαλεπῶς. Had Nicias himself been meant, we should have τραυματισθείς.

26. ἐν πλείονος—of space, 'from further off', i.e. by a longer way.

28. ἐς ὀλίγον—'within a little', with inf., an unusual phrase: cf. ch. 106, 20.

CHAPTER CXXX

1. **περιπλεύσαντες**—the Athenians had hitherto made their attack from the side towards Potidaea. They now sailed round the headland of Posidonium and landed between it and the extreme point of Pallene. Scione was just round this point. For **πρὸς Σκιώνης** cf. ch. 31, 6.

4. **ἦν τι καί**—so ch. 28, 26, **τι καὶ γέλωτος**. **στασιασμοῦ**—viii. 94, **πρὸς τὸν παρόντα στασιασμόν**: a rare word. We have seen (ch. 123) that the revolutionary party in Mende was small. The Scioneans probably departed to defend their own territory.

8. **ἄμα**—this word seems intended to connect the operations of the two commanders: Krüger however takes it simply with **προῖόν**, ‘as he advanced he laid waste the land’.

10. **τὰς ἄνω πύλας**—inland and northwards. **ἔτυχε...κέιμενα**—‘during a siege the arms of the citizens were kept constantly piled in one or more of the open spaces within the walls, that on any sudden alarm they might assemble there, and at once arm themselves, and be marshalled in their proper divisions. In fact the city for the time became a camp, and therefore, like a camp, had a place where the arms were regularly piled, and which served all the purposes of a parade. Compare viii. 69, and Xen. *Anab.* ii. 2. 20: iii. 1. 3’ (Arnold). The phrase **τίθεσθαι τὰ ὅπλα** has been discussed on ch. 44, 6: **κείμεαι** is equivalent to the perfect passive of **τίθημι**.

16. **κατὰ τὸ στασιωτικόν**—either generally ‘in the spirit of party’, or particularly referring to the **στάσις** prevailing in the town.

17. **οὐδὲ δέοιτο πολεμεῖν**—‘and that he (the speaker) did not wish for war’. There is no necessity to take **δέοιτο** here as impersonal: see note on ch. 69, 14. Poppo says ‘malis δέοι’, and Krüger suggests **δέοιντο**, making the speaker say **οὐδὲν δεόμεθα**: cf. Xen. *Hel.* ii. 4. 35, **λέγοντες ὅτι οὐδὲν δέονται τοῖς ἐν τῇ Πειραιεὶ πολεμεῖν**. The optative joined with the indicative is one of innumerable instances. Here, the indicative refers to a particular point of time, while the optative is more general; but though such an explanation may often be found, this is by no means always the case, and the variation seems merely due to the Greek dislike of rigid uniformity.

18. **ἐπισπασθέντος**—the commander seized the man, to drag him away or drag him on to the gate. **θορυβηθέντος** implies rough handling, not mere interruption: cf. ch. 129, 28.

23. φοβηθέντων—sc. αὐτῶν: irregular gen. absolute, as in ch. 73, 15. ἀπὸ προειρημένου—‘from previous arrangement’: so ch. 67, 24, ἀπὸ συνθήματος: i. 133, ἀπὸ παρασκευῆς.

27. αὐτοί—cf. ch. 113, 10.

29. ἐς τὴν Μένδην πόλιν—the manuscript reading. Dobree and others omit Μένδην as being a marginal note which has got into the text. The order of words is like κατὰ τὸν Ἀκείνην ποταμόν ch. 25, 33. Classen omits ἐς, and connects the accusative with the words which follow, comparing ch. 68, 21 etc., where ἐσπίπτειν alone means to force an entrance. ἐσπίπτειν ἐς however is quite common, as in ii. 4.

30. ὅτι οὐκ—the usual construction, as ὅτε states a fact.

38. ἐπικαθίσταντο—I have adopted the emendation which Poppe and Krüger approve, two inferior manuscripts having ἐπεκαθίσταντο. Most manuscripts however have ἐπεκαθίσαντο, aor. mid. in transitive sense, ‘established for themselves’. The word is unusual, and the form suspicious, as Thucydides elsewhere writes not ἐκάθισα but καθίσα, as in vi. 66.

In Dem. *Apatur.* 897, παρεκαθίσατο is read; but apart from this instance ἐκάθισα and ἐκαθισάμην have scarcely any authority, as may be seen from Veitch's *Greek Verbs*. ἐκαθεζόμεν and ἐκαθήμην on the other hand are quite common.

CHAPTER CXXXI

4. οὐκ ἐγίγνετο—‘they could not be walled round’: cf. ch. 9, 26. The clause represents what the men of Scione thought (ἦν μὴ ἔλωσι...οὐ γίγνεται ἡμῶν κ.τ.λ.). For σφῶν cf. ch. 128, 7 etc.

6. ἐπόντας—so one ms., the rest have ἐπίοντας: cf. ch. 128.

9. οἱ ἐκ—such uses of the preposition are common enough; here however the additional πολιορκούμενοι is noticeable.

11. παρὰ θάλασσαν—Classen follows the scholiast in connecting this with ἀφικνοῦνται. Jowett however seems right in translating ‘forcing their way out by the sea-shore’.

12. διαφυγόντες—ch. 19, 8: with acc. ii. 90, μὴ διαφύγειν τὸν ἐπίπλουν. τὸ ἐπὶ τῇ Σκίῳνη—the blockading force: cf. ch. 14, 32, ἐπὶ τῇ Πύλῳ.

CHAPTER CXXXII

4. διὰ τὴν ἔχθραν—see ch. 128, 24. The original quarrel, described in ch. 83, can not be meant, as some commentators hold. For then there was no retreat ἐκ τῆς Λύγκου, as Brasidas did not enter the country: besides, Thucydides expressly says ἀπὸ τούτου πρῶτον κ.τ.λ. in ch. 128.

6. καὶ ἐτύγγανε γὰρ...ὁ δέ—Arnold seems right in regarding this as a case of δέ 'in apodosis' resuming the narration after a parenthesis, 'so Perdiccas' etc. the main verb being διεκώλυσε: see i. 11; vii. 33, etc. Krüger follows Dobree in omitting δέ: cf. iii. 70, καὶ, ἦν γὰρ Πειθίας..., ὑπάγουσιν αὐτόν κ.τ.λ.

8. πορεύειν—the act. is rare in prose: Plat. *Phaed.* 107 E, τοὺς ἐνθένδε ἐκέισε πορεύσαι.

10. ἐνδηλὸν τι ποιεῖν—to give some proof of his friendship. The fickle character of Perdiccas naturally made Nicias wish to commit him to the Athenian side by some overt act. παρασκευάσας—iii. 36, παρασκευάσας τοὺς ἐν τέλει. χρώμενος—see ch. 78, 11, for the influence of Perdiccas with the Thessalian chiefs.

19. αὐτῶν—partitive gen. dependent on ἡβώντων which in its turn depends on ἄνδρας, 'certain men'. παρανόμως—'contrary to (Spartan) usage' (cf. νόμῳ), which was to send men of mature age on political missions. The ἡβώντες, as Grote points out, were probably men of military age. This is the first germ of the institution of Harmosts; see Arnold's note. The word ἄρμωστής is used for the first time in viii. 5 (B.C. 413).

20. τοῖς ἐντυχούσιν—'to any that came in their way': Dem. *Meid.* 543 and 573, of 'coming in one's way, crossing one's path': cf. also note on ch. 40, 13. οἱ τυχόντες is the more usual Attic expression for 'such as chance, any casual or ordinary person'.

22. Πασιτελίδαν—the manuscripts have Ἐπιτελίδαν, but Pasitelidas is mentioned three times in v. 3 as governor of Torone.

CHAPTER CXXXIII

1. τεῖχος περιεῖλον—ch. 51, 1. ἐπικαλέσαντες—v. 59, εἴ τι ἐπικαλοῦσιν Ἀργείοις: so i. 139. βουλόμενοι...παρεστηκός—imperf. part., 'they had been desirous all along', connected with acc. absolute. παρεστηκός requires the sense of an opportunity 'presenting itself'; and several editors propose παρεσχής, comparing ch. 85, 10: i. 120, εὖ παρασχόν. However in

Hdt. i. 23 we have τῷ δὲ λέγουσι θωῦμα μέγιστον παραστήναι, and the sound of παρεσχηκός is certainly not in its favour. For the general use of παρίστασθαι in Thucydides cf. ch. 61, 11.

3. ἐν τῇ...μάχῃ—see ch. 96, 14, where we find that the Thespians bore the brunt of the Athenian attack.

4. ὅ τι ἦν—Cobet would read ὅ τι περ as the proper form: so Plat. Rep. 492 ε, ὅ τι περ ἂν σωθῇ. ἄνθος is not found elsewhere in this sense in Attic prose: Aesch. Prom. 420, Ἄραβίας ἄρειον ἄνθος: Pers. 59 etc.: cf. *flor*, which is common.

6. ἐν Ἄργει—the temple was between Argos and the ruins of Mycenae, and nearer to the latter; so that ἐν is used of the neighbourhood, as noted on ch. 5, 5, or Ἄργος is to be understood of the district generally.

14. ἐπέλαβεν—‘attained to’; lit. ‘caught up’. ἐκ μέσου—‘midway’: for this adverbial use of ἐκ cf. v. 20, ἐξ ἡμισείας, ‘in halves’. The Argives reckoned by the priestess’s year of office; and we find that at the beginning of the war Chrysis had held office forty-eight years (ii. 2).

15. Σκιώνῃ...περιετείχετο—Scione held out till the summer of 421. Its fate is related in v. 32.

CHAPTER CXXXIV

1. τὰ μὲν...ἡσύχαζε—cf. ch. 23, 11, τὰ περὶ Πύλον ἐπολεμεῖτο.

5. τῆς Ὀρεσθίδος—‘in the territory of Ὀρέσθειον’: v. 64, ἐχώρουν δὲ ἐς Ὀρέσθειον τῆς Μαιναλίας. Pausanias says that the town of Oresthasium, which is probably the same place, was on the way leading from Megalopolis to Pallantium and Tegea. The battle seems to have been fought in the valley of the Alpheus, near where Megalopolis was afterwards built; see Arnold.

10. νίκη—Poppo suggests ἡ νίκη. ἀμφιδήριτος is used by Polybius, but only here in classical Greek.

6. κέρας τὸ καθ’ αὐτούς—apparently each army routed the adversary’s allies. ἀγχωμάλου—vii. 71, ἀγχώμαλα ἐνανυμάχουν: iii. 49, ἐγένοντο ἐν τῇ χειροτονίᾳ ἀγχώμαλοι. ἀφελομένης—‘broke off, stopped’: Aesch. Pers. 428, νυκτὸς δμμ’ ἀφείλετο.

11. ἐπηυλίσαντο—as being masters of the field: iii. 5, οὔτε ἐπηυλίσαντο οὔτε ἐπίστευσαν σφίσιν αὐτοῖς.

CHAPTER CXXXV

1. ὁ Βρασίδας—the singular order of the words in this sentence seems due to a wish to bring in the subject of the verb. The concluding sentence of iii. 90 is very similar.

2. πρὸς ἔαρ—v. 56, τελευτῶντος τοῦ χειμῶνος πρὸς ἔαρ ἤδη : v. 17, πρὸς τὸ ἔαρ ἤδη.

4. μέχρι μὲν τούτου—sc. τοῦ κλίμακα προσθεῖναι. Krüger suggests μέχρι μὲν του, 'to a certain point', citing Dem. i. *Olynth.* 11 etc.

ib. κώδωνος—here the bell was passed by each sentry in turn to the next in order. Another practice was for an officer to go on his rounds with a bell, as noted in Ar. *Av.* 842, κώδωνοφορῶν περίτρεχε. τὸ διάκεινον is explained by πρὶν ἐπανελθεῖν, i.e. before the sentry who was then carrying the bell on could return to his regular post.

8. αἰσθομένων—gen. abs. as in ch. 3, 8. προσβῆναι implies not merely approach, but 'getting at' or 'getting on' the ramparts: so iii. 22, ὅπως προσβαλνοίεν, of the Plataean attempt to force the enemy's lines.

APPENDIX

Ch. xxx, 11.

ἑλάσσοσι τὸν σῖτον αὐτοῦ—Dr Fennell, of Jesus College, suggests that the reading should be **ἑλάσσοσι τὸν σῖτον τῶν αὐτοῦ**, 'for a smaller number than those actually there'. τῶν might have been dropped, by the error of a copyist, after the last syllable in **σίτον**, while for the phrase **οἱ αὐτοῦ** we may compare vii. 16, 1, τῶν αὐτοῦ ἐκεῖ δύο προσείλοντο, and v. 10, 9, οἱ αὐτοῦ ξυστραφέντες ὀπλῖται ἐπὶ τὸν λόφον. where αὐτοῦ seems undoubtedly the adverb: so ch. 124, 5.

Some support for taking αὐτοῦ with ἐστέμπειν seems at first to be derived from viii. 28 fin. ἐς τὴν Μιλήτον αὐτοῦ Φίλιππον καθιστᾶσι, but there the prominent idea is that of permanent 'establishment in Miletus': so Ar. *Eccl.* 512, καταθέσθαι αὐτοῦ.

Ch. lxxxi. 1—4.

As the text stands the last clause in this sentence refers to the subsequent career of Brasidas, and the aorist participle **γενόμενον** has to bear the meaning 'who (afterwards) proved'. But grammatically the word must be taken closely with ἀπέστειλαν, and it can then only mean 'who had (already) proved'. This of course is nonsense. Dr Rutherford accordingly rejects the whole clause **ἄνδρα...γενόμενον** as an 'adscript' which has got into the text.

Ch. cii—cviii.

The loss of Amphipolis was followed by the exile of Thucydides. The only authentic information which we have about this is contained in the historian's own words in v. 25, **ξυνέβη μοι φεύγειν τὴν ἑμαντοῦ ἔτη ἑκοσι μετὰ τὴν ἐς Ἀμφίπολιν στρατηγίαν**. These words prove nothing, for **φεύγειν** might be used even of a voluntary exile. It is however likely enough that Thucydides was condemned to banishment, and not unlikely that Cleon instigated the decree. Such is the statement of the biography which bears the name of Marcellinus; while Cicero (*de Or.* ii. 13. 56), and Pliny (*N. H.* vii. 30), speak of his banishment as a fact. These statements have little historical value, but the temper of the Athenian people makes them probable. Three years before they had banished Pythodorus and Sophocles for a failure less exasperating and far less disastrous; in the present depression and alarm they would not spare a general who had lost the key of Thrace.

How far Thucydides was guilty of culpable negligence we cannot determine. We do not know when he was despatched from Athens—possibly he had only just arrived at Thasos. He was commander of the 'Thraceward districts' in con-

junction with Eucles. His possessions and influence in these regions probably led to his appointment. The words *μετὰ τὴν εἰς Ἀμφίπολιν στρατηγίαν* merely refer to the attempt to relieve Amphipolis, and certainly do not, as Grote supposes, 'plainly prove that he was sent out as general not to Thasos, but to Amphipolis'. Thasos was undoubtedly within the limits of his command. It was prone to disaffection, and rich in mines like the neighbouring mainland. Thucydides may have felt the necessity of securing Thasos, or he may have visited it to raise troops, as seems probable from ch. 105. Eucles meanwhile was in charge of Amphipolis. Both commanders seem to have been entirely surprised by the rapidity of Brasidas' approach. The bridge was only defended by a trifling guard-post, and the side towards Eion was not watched by Athenian ships. All that can be said is that Thucydides showed promptitude and energy in securing Eion. 'This is a presumption that he was not guilty of any gross carelessness with regard to Amphipolis'. See Jowett's note on v. 26, Grote etc.: also Shilleto's *Thucydides or Grote* for a full discussion of the classical authorities bearing on the question.

Ch. cxvii, 13.

τοὺς γὰρ δὴ ἄνδρας...κρατήσιν—it has been pointed out to me that 'Herbst's and Classen's view seems strongly supported by *δὴ*, but *εἰ* in the next line does not seem to anticipate a continuance of success, but rather a possible check or reverse'.

Messrs Barton and Chavasse, in their Edition of Book iv, connect *καὶ ἐμελλον...κρατήσιν* with *ὥς*, and render 'for the men, be it observed (*δὴ*), they thought it specially important to recover when Brasidas still was prospering, and when, after his unparalleled progress and trimming of the balance, they might remain without them, and yet by retaliating fairly with the rest have a steady chance of finally prevailing'. These editors' notes on the whole of this difficult passage should be consulted.

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κατ' 2 κρ 5

κατ' 25

saddle, ✓

2 πορτοφύλλω ✓

καρτ' 10 have added
to one. ✓

ἐκεχειρία ✓

γόμενος ✓

2 ντλ - ποσ' 10 ✓

2 σιγ' 10

λογαδην ✓

ρύζην ✓

{ λόχος ✓
{ πόρα ✓

προύργου ✓

ρίψασιά ✓

παράισημα ✓

εφορκούν ✓

ἐκ πλείονος } from some
time back } ✓

ὅσον οὐκ ✓

πάντ᾿, ✓

παροστήσει, ✓

κατὰ βραχὺ. ✓

τοῦ λοιποῦ. ✓

τὴν ἀρχήν. ✓

καταλινω ✓

ἐνδέχομαι ✓

ἐνθουσιάζομαι ✓

προσέημι ✓

{ ἀπείρω ✓

{ κατὰ εἰς ✓

κατὰ φέρω

ἀκρόφυσιν ✓

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